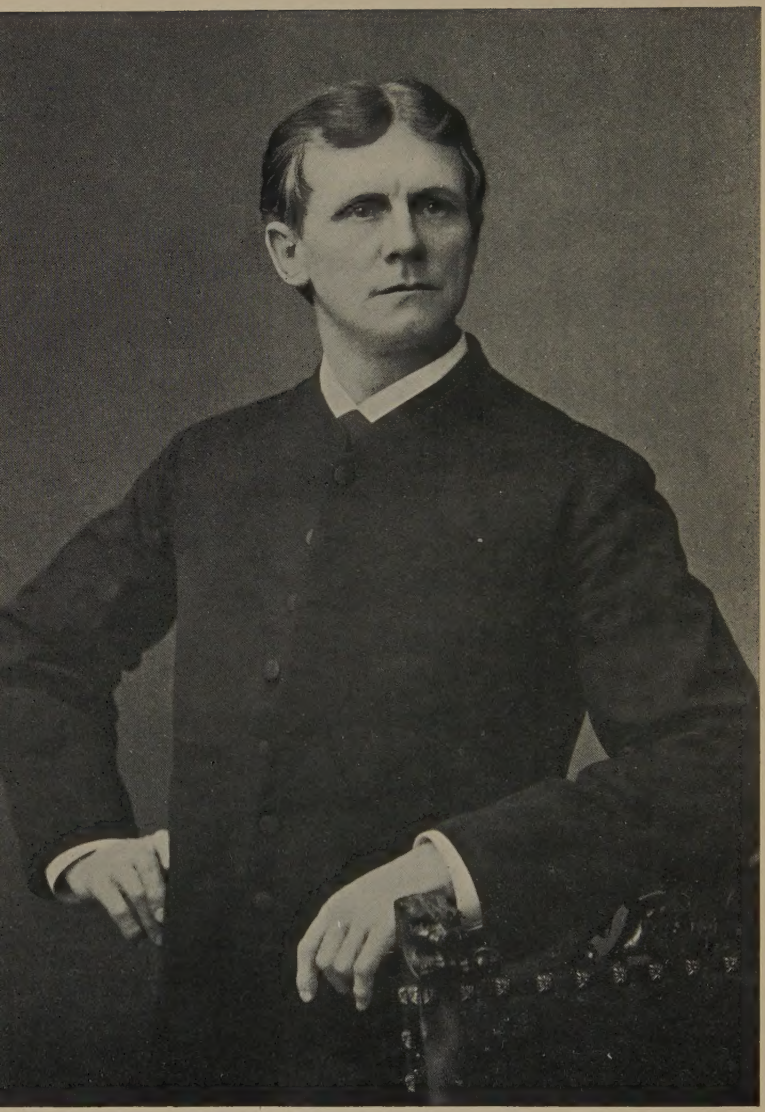
FRIDAY NIGHT PAPERS.

SECOND COMING AND OTHER EXPOSITIONS.

I. M. HALDEMAN.



FRIDAY NIGHT PAPERS SECOND COMING, AND OTHER EXPOSITIONS : :

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PREFACE.

The following Papers were written during the summer vacation, and sent each week to the prayer-meeting.

The Topics were given by a committee from the Young People's Association, and were intended to form the subjects of general testimony.

No attempt at elaboration was made; much that was suggested to the mind was kept back from the pen. The main endeavor was to be topical and direct, as the occasion demanded.

When the public services of the church on the Lord's Day were suspended, it was felt that the weekly prayer-meeting should be kept open, as an opportunity for those whose duties made it necessary for them to remain in the city during the heated term; it was thought that such a meeting might keep alive spiritual interests, form the nucleus for the constant agitation of spiritual desires, stimulate work for the coming fall, and be always a refuge for those otherwise deprived of their regular church privileges.

The Pastor also felt that if he should write a paper on the weekly theme, send it and have it read, he would, although absent in body, be present in spirit and word, and thus witness to the people that he had not forgotten them; at the same time he believed that such a work would keep him in living communion with them, and be a reinforcement to his own spiritual needs.

The result has more than justified the experi-

ment, in the numbers who attended, the spirit manifested, the hopes brightened, and enthusiasm kindled.

As for the pastor, the steady attitude of preparation for the meeting, the weekly reports from those who were present, the letters received and answered, have brought him into that closeness of touch with his church which has fully paid him for any labor or sacrifice involved.

If the reading of the papers produced but a tithe of the benefit the writer himself derived from the study and contemplation incident to preparation, he is well satisfied that his effort has not been in vain.

* * * * * * * * *

Since writing the above concerning the "Friday Night Papers," it has been determined to add others, as follows:

The Second Coming.
The Two Natures.
The Lord's Prayer.
How to Study the Bible.
The Holy Spirit.
Genesis Fourth and Fifth.
Moses.
Paul.
The Delicate Seal.
Meet for the Master's Use.

The papers on the Two Natures, The Lord's Prayer, How to Study the Bible, Genesis Fourth and Fifth, were taught to the Public Class which meets every Wednesday night in the large auditorium of the Church.

The paper on The Second Coming is an address delivered, in part, before the Southern New York Baptist Association (October 16, 1900) under the assigned head of "Neglected Themes in Modern Preaching."

The Holy Spirit is an address delivered before the New York Conference of Baptist Ministers.

Moses, Paul, the Delicate Seal, and Meet for the Master's Use are notes and fragments of sermons preached in the First Church Pulpit.

I. M. H.

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FRIDAY NIGHT PAPERS.

Ye are my witnesses, saith the Lord.
—Isaiah xliii : 10.

ALWAYS READY.

I.

Luke xii: 35-40.

The figure is simple enough.

The proprietor of an estate has been away celebrating his marriage.

After the wedding he returns to his estate with his bride.

The men, the servants on the estate, are on the lookout, watching for his return that they may escort him and the bride into the mansion or palace.

When at last he comes with his bride he inaugurates a new order of things; that is, he brings his bride in to share with him the glories of the estate.

At the commencement of the new era he calls about him all those who have been waiting and watching for him.

He rewards them with positions on the estate.

The proprietor is the Lord Jesus.

The estate is the kingdom in Israel.

He came and offered Himself at first as the King.

They refused Him, crucified Him, and put Him to death.

God raised Him from the dead and took Him to heaven.

For two thousand years He has been seeking a bride.

That bride is the church.

The church is now being called out by the Spirit through the Gospel. When the last individual

member of the bride is called the Lord will descend secretly into the air as the bridegroom and call the church up there to meet Him.

The marriage will take place in heaven.

After the wedding he will return to the earth with His church and set up a new order of things; in other words He will bring the church in to share the glories of the kingdom, the kingdom of heaven and of God on earth.

The men, the servants, are those among the Jews who after the church is taken out of the world will he brought to own Jesus Christ as the true Messiah through the preaching of the Gospel of the KINGDOM.

They will at once yearn and pray for the return of the King and His bride. They will be constantly waiting for Him.

He is their only hope.

He will come suddenly.

He will then call around Him all those who have remained watching for Him, and will reward them with the kingdom.

This is the meaning of v. 32:

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

This is the meaning of the passage in Luke xxii: 29-30:

"And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat at my table in my kingdom, and sit on thrones, judging the Twelve Tribes of Israel."

The Lord is here evidently addressing the disciples as the Prophetic Remnant in Israel in the last days; and thus testifies that the great ground of reward then will be, "Waiting" for the coming, the appearing of Christ.

II.

Luke xxi: 29-36.

The key of this discourse is to be found in vv., *27, 28.*

The key is the distinction between the pronouns "they" and "your."

"And then shall THEY see the Son of man coming in a cloud with power and great glory."

"And when these things begin to come to pass, then look up, and lift up YOUR heads; for your redemption draweth nigh."

He says that this present age will end with war, distress of nations, universal perplexity, and heart failure.

The fig-tree will bud.

The fig-tree is Israel, and the budding is the revival of nationality among the Jews.

When the whole world is under arms; when the nations are distressed and in commotion; when the Jew begins to show a movement for nationality; when there is a tendency Zionward, that is to say, a Zionist movement all over the world, then the Lord will come in glory as the world's true King and Master.

But before these things arrive, when they "BEGIN TO COME" to pass, he says to the disciples "Lift up *your* heads; for your redemption draweth nigh."

"Redemption" according to Romans viii: 23, is the resurrection of the body, and is the resurrection spoken of in I Thess. iv: 16, 17. This is the resurrection, and translation of the church.

Therefore our Lord in this passage is addressing the church anticipatively, and says: "Before the great crisis comes upon the earth, just when it be-

gins to come to pass, I will take you out of it," as it is written in Revelation iii: 21.

"I will keep thee from (that is out of) the hour of temptation (the tribulation) which shall come upon all the earth to try them that dwell on the earth."

He will take the church out of the world just as Enoch was taken away before the flood, just as Lot before the burning of Sodom.

But He also tells them that when they are thus taken out they will be brought face to face with the Lord, not as the bridegroom only, but as the Son of man; and Son of man according to John v: 27, means the Judge.

That is to say, when the church is taken out of the world she will be immediately manifested at the Judgment Seat of Christ; and there each Christian will be called upon to give an account of himself as the steward of the manifold grace of God.

He warns Christians not to be overtaken with the affairs of this life lest while they may be taken out of the world and away from its coming woes, they may also find themselves suffering loss, according to I Corinthians iii: 15.

Loss because of entanglement with the world now.

The exhortation is an assurance against coming world-wide disaster, but at the same time an exhortation to so live as Christians in constant expectation of Christ that when they shall be manifested at His Judgment Seat they will not fall but be able to "stand."

Two great common lessons are taught in each of these discourses:

1. That those who are in an attitude of waiting, looking for, and expectation of the Lord will be

greatly rewarded; that nothing will more certainly assure an Amaranthine crown than waiting for, or looking for the coming of the Lord.

Wherefore the Apostle writes:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that LOVE HIS APPEARING."

Holding to, loving, and waiting for the coming of the Lord, IS SURE to get us a reward.

2. Any moment the Lord may come for the church. Without another warning.

One more plash of a second of time on the dial plate of prophecy, and we may look in His face, He in ours.

Get that thought into your soul and mine; the thought that at any turn in the road we may meet Him, and hear Him say: "Quo Vadis?" "Whither goest thou brother, sister? What doest thou here for Me? Art thinking of Me? Art toiling for Me?"

Let us get that fact into our blood and brawn and we will not be entangled with the affairs of this life; nay, we shall be free, delivered as those who are on the lookout for the King and Master of the world.

And if suddenly we should hear His voice and feel the touch of His power, our hearts would thrill not with fear but hope; our lips would echo not with prayer but praise; we would meet Him with gladness and not with shame, and we would go with Him into the "Banqueting" house on high, as those who knew that His banner over them would be LOVE.

All the logic of the facts then, all the tenderness and hopefulness of the truth teach us that we should be according to the topic, "Always Ready:" always ready for the Master whether He

shall come in the first or the second watch; whether it be at even, or at the cock-crowing, or in the morning.

"And what I say unto you," He says, "I say unto all, WATCH."

THE EVIL OF ENVY.

Luke xv: 25-32.

Gal. v: 26.

Before looking at the moral side of this story let us consider briefly the Dispensational teaching in it.

The key of the passage, as of the whole chapter, is in the second verse:

"And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them."

The Pharisees and Scribes prided themselves on their own righteousness. They were amazed and shocked that Jesus should receive sinners as well as righteous people, and that He made sin and human need the ground of approach to Him, rather than righteousness, social distinction, or national claims; and they were at once filled with envy.

The Elder Brother full of envy sets forth these Pharisees and Scribes.

By so much he sets forth the nation of Israel; and here, locally and particularly, the Jew.

The Jew is the Elder Brother.

The Gentile is the Younger Brother.

The Apostle declares that in every way the Jew has the advantage, the precedence (Romans iii: 2).

In the last times He will inherit the earth and, under God, rule over it.

When Christ came and showed His willingness to receive Gentiles as well as Jews the moment they

took the sinner's place; when He declared that He came not to call the righteous, but sinners to repentance (Mark ii: 17) the Jews were filled with envy. This envy led them to reject Him, and hand Him over to the Romans.

When the Apostles preached Jesus and the Resurrection, and invited the Gentile sinner as well as the Jew, the latter stirred up riots and assaulted them. It was not alone because the Apostles preached Jesus and the Resurrection that the Jews stirred up riots, but because they invited the Gentiles to the grace of God through Him. Thus the cause of manifold disturbances, and the final repudiation of the Gospel was on account of the reception of the Gentiles.

The Elder Brother, the Jew, envied his Younger Brother, the Gentile. To-day, like the Elder Brother, the Jew is angry because the Gentiles are brought in. Like the Elder Brother he refuses to "go in" to the Gospel feast. Like the Elder Brother he stays outside and cries bitter things against the Father. Although like the Elder Brother the Jew is the final heir of the world, yet by his envy he shuts himself out of the present grace of God. Thus the evil of envy dispensationly speaking is that it robs the Jew both of the grace of God, and the joy of the Gospel feast.

The evil of envy on its practical side as indicated in this story is plainly marked.

It led the Elder Brother:

1. To listen to hear-say instead of going direct to headquarters. He called one of the servants and asked him what these things meant, when he should have gone and inquired of the Father. He put himself at the mercy of report second hand rather than the clearness and certainty of statement at first hand. He sought alliance with an outsider

rather than opening his heart frankly to the one who alone could have set him right.

2. It caused him to hear but one part of the facts, the part that told of the return and the reception, but not of the sorrow and repentance which preceded them.

3. It stirred him up with anger. Instead of being inspired with love and gladness he was filled with bitterness and hatred.

4. It kept him from going into the feast.

He would not "go in." He staid outside. Instead of making one of the joyous company he "flocked" by himself, a seceder, a dissenter, one walking part, holding himself aloof, with clenched hands, and wrinkled brow.

5. It made him indifferent to his brother's salvation.

He saw no value in his return. He never appreciated that it was the recovery of that which had been lost, and the bringing to life of that which had been dead. He failed to see that it had enriched his Father, by giving Him back a Son. He did not comprehend that it had glorified the Father by enabling Him to express His grace and love. He never thought of the sinner's salvation; he thought only of the sinner's sinning.

6. It made him accuse the Father. Instead of finding an occasion to celebrate the tenderness of his Father's heart, he saw an opportunity to criticize his Father's favoritism and injustice.

7. It inspired him to exalt himself at his brother's expense. He made his brother's weakness the background on which to write his own virtues. It is a peculiarity of the envious, always, that they climb up by pulling others down. The mark of the envious person is that he always disparages others; always finds in them something

evil so that by contrast he may make himself appear the better. The envious person is like a vulture; he feeds on the impurity he scents in the air, and grows fat in proportion as he finds the evil he seeks in others.

8. Envy shut him out from a view of his own blessings. He failed to see how much he really had. He only saw what his brother had. All his brother had was a new pair of shoes for his dusty feet, a ring for his empty hand, a robe for his naked back, and a good dinner for his empty stomach. But he, the Elder Brother, had all the farm. And yet, that pair of shoes, that ring, that robe, and those few mouthfuls of roast veal made it impossible for him to see his own many sandals, his own many rings and robes, his own much cattle, his broad acres, and the fact that he *was* the Elder Brother, and, as such, the inheritor of all. Oh, the blinding, blinding power of envy, the power that magnifies the blessings of another to such a degree that the envious person cannot see his own.

Thus envy destroys the sentiment of love, paralyzes the power of appreciation, and steals away personal peace. In Proverbs xiv: 30, envy is called "Rottenness in the bones." It so operates upon the individual, so fills him with bitterness, jealousy, and meanness, that like poisons they sap all his strength, all his virtue, till he has no moral power for man or God. No bones to hold him up. The wise man in the same book, Proverbs xxvii: 4, asks "Who is able to stand before envy?" And the answer is self-evident. The best disposed, the most innocent person in the world cannot stand before the envious. The envious person will misjudge his every word and act, and suspicions to him will be strong as proofs of Holy Writ.

The individual who wishes to succeed or have

peace in this life should avoid an envious person as he would avoid a pestilence. It was envy that sold Joseph into Egypt; filled Rachel with bitterness against her sister; led Israel to rebel against Moses; delivered the Son of God into the hands of His foes, and, as we have already seen, even now shuts the Jew, as a Jew, out from the grace of God.

To be envious is to be sorely afflicted. No better word for the affliction can be found than that of Scripture already quoted, "Rottenness in the bones." Instead of calling it envy or jealousy, call it as God calls it, "Rottenness in the bones." Every time you speak of envy, speak of it as "Rottenness in the bones." Each time you note with sorrow that any one is envious, speak of him kindly, commiseratingly, and prayerfully, as afflicted with "Rottenness in the bones." And this "Rottenness in the bones," this envy, this jealousy, this "dog in the manger" unwillingness that any one else shall have something we do not have; this anger that any one else shall be admitted upon as favorable terms as ourselves; this unwillingness to do justice, or give grace to others, whenever it is permitted in an individual, or family, or association, is bound to produce unspeakable disaster. Christians should cast it out of their midst as they would a foul demon, and smite severely, without mercy every indication of it in themselves.

Envy is the sign patent of the flesh. It was the cause of the first murder. It is the inspiration of war, the motive of conquest, the source of greed, the drag-weight on love, the high road to worldliness, and the pit-fall of all spirituality. It was the ruin of Judas, the betrayal of Demas, and is the basis on which Antichrist will yet erect his throne. It is the one and absolute true explanation of the Devil—the thing that made him what he is.

It was envy that led him to exalt himself and rebel against God, for he said:

"I am a God. I sit in the seat of God." (Ezek. xxviii: 2.)

"I will ascend above the heights of the clouds; I will be like the Most High." (Isa. xiv: 14.)

It was envy that led him to seek to rob God of equality. It was envy that led him to deceive the woman and tempt the man; it was envy that made him whisper ambition to the Son of God; and it was envy that gave him nerve to smite that Son of God upon the cross. Envy and the Devil are simply synonyms. He therefore who is envious is walking in the same pathway as the Devil, is making common cause with him, is showing Devilish characteristics, is doing all he can to set up Antichrist, and make void and nil, the place and power, of the Christ of God.

Such is—The Evil of Envy.

PERPLEXITY AND PRAYER.

Psalms xvii: 6; lxii: 8.

1. The Definition of Prayer.

Prayer may be Adoration, Praise, Thanksgiving, Invocation, Supplication, or Entreaty.

In the last analysis, prayer is talking with God; it is holding converse with the Almighty.

What an immense relationship it is, this talking to, and holding converse with the God of the universe!

When you consider God's greatness, and man's littleness, it is simply an *infant* talking to the *Infinite*.

But when you consider the relation between God and those who alone have the right to pray to Him, it is the child talking to, and holding converse with his Father.

It is the social intercourse between God and His family.

This is prayer.

2. The Basis of Prayer.

a. Man's need.

b. God's ability to meet that need.

3. The Assurance of Prayer.

The assurance is given in the two Psalms under consideration.

In Psalms xvii: 6.

1. He will hear.
2. He will listen—"Incline His ear."
3. He will answer; for such also is the meaning of "hear."

The Bible is a record of answered prayer.

The whole history of the church is a record of answered prayer.

Every Christian, if he kept note of it would find that he is himself the living witness that God hears, and answers prayer.

In Psalm lxii: 8, the further assurance is,

4. God is our refuge.

Just as the bird flees to the mountain, or the pursued traveler flees to the rocks for shelter, so we may run with the feet, or fly with the wings of prayer to God, and He will be unto us as a mountain height for sheltering rock.

He will receive us.

This assurance we have in New Testament language, on the lips of God's own Son:

"Him that cometh to me I will in no wise cast out." (John vi: 37.)

4. Mode and Principle of Prayer.

1. To the Father.
   In the Name of the Son.
   By the Holy Spirit. (Col. iii: 17.)
   (Jude 20. "Praying in the Holy Ghost.")
2. Pouring out the heart before Him. Psalm lxii: 8.
3. Trusting Him at *all* times. Psalm lxii: 8.

The demand for faith is absolute.

Listen to James i: 6, 7, "Let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Read also, Hebrews xi: 6. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

5. Attitude of Prayer.

1. Standing.
   Luke xviii: 11. "The Pharisee stood and prayed."
2. Kneeling.
   Psalm xcv: 6. "Let us kneel before the Lord our Maker."
   Daniel vi: 10. "Daniel kneeled upon his knees and prayed."
   Acts vii: 60. Stephen "kneeled down."
   Acts xx: 36. Paul "kneeled down and prayed."
   Luke xxii: 41. Jesus "kneeled down and prayed."

There are those who imagine that kneeling is ostentatious, and pharisaical: it is well to remember that the Pharisee stood, and did not kneel at all.

3. In the closet (Mathew vi: 6.)

6. Privilege of Prayer.

The unrighteous have no privilege of prayer.

The prayer of the unrighteous is an abomination before God. (Proverbs xxviii: 9.)

Only those who have the Holy Spirit can pray. (Jude 20.)

Only those who are the people of God can draw nigh to Him in prayer.

Only those who come by faith in Jesus Christ can draw nigh unto God as a Father. (John xiv: 6.)

Prayer as already stated is a family matter; a matter between God the Father and His children.

7. Examples of Prayer.

The pages of the Old and New Testaments are filled with the names of those who prayed. All who had power with God and men were men of prayer.

Through all the centuries since, the men in the church who have been men of prayer, have been the men of power.

Moses prayed till his face glistened with the glory of God.

Daniel prayed as regularly as his meals, three times a day.

Paul prayed constantly.

But there is one example above all:

Jesus prayed.

His whole life was a prayer.

Before He did anything He prayed; after He did anything He prayed.

He prayed morning, noon and night.

Sometimes He prayed all night.

Whenever He was alone He prayed.

Prayer was never off His lips, as it was never out of His heart.

He was the epitome, the incarnation of prayer.

8. The Obligation of Prayer.

The obligation is four-fold.

1. The first obligation is our need.

Our need manifold.

Our perplexities arise in various directions.

As soon as a perplexity confronts us, we should go at once to God in prayer.

How easily these perplexities of life would be solved if we went directly to God about them, in prayer.

Listen to Paul: "I conferred not with flesh and blood." (Gal. i: 16.)

Conferring with flesh and blood about our perplexities instead of taking them to the throne of God is a fruitful cause of increased perplexity.

2. A second obligation to prayer is the spiritual benefit to be derived from the exercise of it.

Exercising the function of prayer is like exercising the muscles of the body. The more you exercise, the stronger and more facile that function will be.

The easier and more delightful to pray.

All spiritual muscles in us will become stronger; we shall become spiritual athletes.

Spiritual work and responsibilities can be discharged without difficulty.

Prayer takes us up on to God's level.

It takes us into God's atmosphere.

Prayer brings us, necessarily, into communion, fellowship, and intimacy with God.

The Christian who makes prayer the regular habit of his life shows that he is intimate with God, at "home with Him."

The Christian who does not pray bears witness that he does not feel at home with God, he is not at ease with Him.

"*Prayerless*" means "*Careless*" and must soon mean "*Godless*" to the prayerless soul.

"Prayer is the breath of God in man, returning whence it came.

The breath of prayer ought always to be in the Christian.

When the Christian is praying he is spiritually breathing.

When he is spiritually breathing he is sure to be praying.

The Christian who is not praying is out of breath, spiritually.

What a terrible thing it is for a Christian to be out of breath.

When a Christian is spiritually out of breath he does not pray, he does not bear testimony.

When therefore you find a Christian who neither bears testimony, or prays, you may know for

a certainty that he is, spiritually, OUT OF BREATH.

God deliver us from getting out of breath.

3. The third obligation to prayer is our relation to others—to one another, as members of "The Household of Faith."

We should, as Christians pray for one another.

The Apostolic church resounded with mutual prayers.

Every church should pray profoundly and without fail for its pastor.

Paul, the Apostle, earnestly and constantly sought an interest in the prayers of the church.

We ought to pray for the world.

Jesus Christ in heaven does not pray for the world; He prays only for those of His who are in the world—"I pray not for the world." (John xvii: 9.)

We, the church of Christ, are the only intercessors for the world before God.

If we do not pray for them, there will be no prayer in heaven offered for them.

And we are exhorted to pray for the world.

1. For *all* men.
2. Kings.
3. All in authority. (I Timothy ii: 1, 2.)
4. Finally, we are under obligation to pray because of the supreme example given to us by the Son of God.

If He, the infinitely righteous and perfect one, prayed, was always in prayer, how can we, so full of unceasing need, justify ourselves in not praying?

Nay, listen to what He says in Luke xviii: 1.

"Men ought always to pray and not to faint."

If you read the parable from which the quotation is made, you will find that the widow spoken

of there is, in a sense, a symbol of the church, and like her, the church should be incessant in prayer.

And this is the exhortation of the Apostle, he says in I Thessalonians v: 17. "Pray without ceasing."

The obligation of prayer then is immense and imminent.

It is so obligatory from an essential and constitutional point of view that to be prayerless opens up grave questions as to spiritual life and endowment.

One of the first evidences that Paul had been converted, was the statement, "Behold he prayeth."

Let us then give overwhelming evidence of our life in God, and the life of God in us, by continuing prayer.

Let us make ours a church of all churches, the fullest, richest, and mightiest in prayer; not only in the hour or moment of perplexity, but at all times.

For, mark you, when it is all summed up and viewed in its completeness as an act, prayer signifies, DEPENDENCE ON GOD.

Thus he who most often prays, most often glorifies God, for he most often proclaims his unqualified dependence on God.

Such is prayer.

THE LORD OUR STRENGTH.

Psalm xviii: 1-3, 31, 32.

These Scriptures teach.

1. That natural strength must be set aside in the follower of God.

He must not attempt to serve God in the energy of the flesh.

There are many reasons why he must not:

Primarily because, according to Romans viii: 7, the flesh has in it no strength to meet the requirements of God.

Because those who are in the flesh, those who act in it, according to Romans viii: 8, cannot please God.

Because God has declared, according to I Corinthians i: 29, that "No flesh should glory in His presence."

Because He has, according to Genesis vi: 13, judged it, and said that it has come to an end before Him.

But above all, because as Christians we have been put to death in Christ as our substitute; and therefore the flesh in us is judicially dead; we are as much at an end as if we were actually dead and buried in the grave.

To offer to serve God then in our natural strength would be to deny that we had been crucified with Christ, deny that a new and holy life had been put in us, deny that the Holy Spirit in us was all sufficient, deny that our sufficiency was of God, offer

God that which He had condemned and set aside; and thus practically deny salvation and God altogether.

It is this endeavor to serve God in the energy of the flesh that is the cause of failure in many Christians. They rely on their own strength, their own will, their own native honesty; and are thus not really cultivating Christ in them, but that righteousness of the flesh which in God's sight is no better than "filthy rags," and sooner or later like a broken reed gives way beneath them.

The failure in the church of Christ at large is because so much is done in the wisdom, conceit, and self-confidence of the flesh.

The church is carried on in dependence upon human strength, instead of owning the Lord, and depending upon Him as *the* strength; and that too, in face of the solemn warning: "It is not by might, nor by power, but by my Spirit, saith the Lord."

The very first requisite therefore in following the Lord is to set aside our own strength.

2. Only when we set aside our own strength will the Lord really become our strength.

Only when we are at the end of self does God come in and manifest Himself.

Attempt to float, the figure is old, much used but always true, and so long as you exercise your own strength to keep up you will go down. Give yourself to the water and it will immediately sweep under you with its waves, and bear you up in its strength.

Claim to be worth something, no matter how small, and the bankrupt law can be of no avail to you; acknowledge that financially you have no strength and it will come in with its provisions to meet your case.

So long as Jacob used his own strength against

the angel he could not prevail, but the moment his thigh was out of joint and he had no longer any strength of his own, the power of God came upon him.

Says the Apostle Paul in II Corinthians xii: 10. "When I am weak then am I strong."

He declares in the 11th verse that he becomes strong, because through his weakness the power of God rests on him.

And all this is true because God's power can take hold on us only through faith, and we exercise faith only when our own strength is set aside or at an end.

Relying on God as our strength, or relying on our own strength, is simply an issue of trusting God or trusting self.

In Philippians iii: 3, the Apostle says:

"We rejoice in Christ Jesus, and have NO CONFIDENCE IN THE FLESH."

3. The Lord Himself is our strength.

It is not correct to say, "Lord gives us strength," as though He were asked to give us a quality of something distinct from Himself; we are to say, "Lord be thou our strength."

He is our strength—Himself—yonder on the throne of God.

He is our strength even in a more wonderful way, IN US.

The Lord is in us by the Holy Spirit, He who is the All-strength, the All-power.

Listen to Ephesians iii: 20:

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the POWER THAT WORKETH IN US."

The word power signifies energy, strength.

Oh my brother, my sister, this strength, this power, is the power that burnishes each star, points

each blade of grass, heaves each wave upon the shore, formed the body of Christ, raised Him from the dead, and will raise our bodies, or transfigure them in the hour of glory.

This power in us is, indeed, the Lord Himself.

Listen therefore to the Apostle Paul in Galatians ii: 20:

"NOT I, BUT CHRIST LIVETH IN ME."

No wonder that he cries out in Philippians iv: 13:

"I can do all things THROUGH CHRIST which strengtheneth me."

No wonder our Lord has said in John xv: 5:

"WITHOUT ME YE CAN DO NOTHING."

The Lord Himself, let it be remembered, is our strength.

4. The Lord is our strength in a seven-fold way, as Rock, Fortress, Deliverer, God, Buckler, Horn of Salvation, and High Tower.

As *Rock*, He is our foundation.

The foundation is the essential part of a building. Unless the foundation is strong the building is worthless.

Our building is a life, a character. We build this life and character on Christ as the foundation. Christ our foundation is called the Rock.

Rock in New Testament thought as applied to Christ signifies that He is the Son of the Living God, and therefore that Son who, having life in Himself, must triumph over death.

When Peter confessed Christ as the Son of the Living God, and Christ the Lord declared that "On this Rock" He would build His church, He was simply saying that He would rise from the dead as the Son of the Living God; and that on Him as the MAN RISEN FROM THE DEAD, the church should be built.

It is on the *risen* Christ, not on the dead, that we

2. He will make his way perfect. He will fashion the character and circumstances of his life. He will break down every barrier and make each way, whether in sorrow or in joy, lead heavenward, Godward, and in peace.

Let us seek as Christians in this church to live and do our work, never by relying on our own strength, but always by relying on Him as our strength, trusting Him, loving Him for all things. For pastor, for preaching, for congregations, for financial support, for benevolent contributions, for multitudes of conversions, for the rapid and phenomenal building-up of the church, for all things we hope for or desire.

Let this be our motto, and let us set it up on high: "THE LORD, MY STRENGTH."

Let us set it up over against all pessimism, all discouragement, all hindrance, all opposition; and in the face of every proclaimed impossibility, let us cry aloud:

"I will love thee, O Lord my strength; my rock in whom I will trust."

SPIRITUAL GROWTH.

Mark iv: 26-32.

The seed is a grain of corn.

The first grain of corn is the Lord Jesus Christ.

The sowing in the earth is the death and burial of the Lord as He says: "Except a corn of wheat fall into the ground and die, it abideth alone."

The blade that rises from the seed is the Lord Himself rising from the dead.

The ear of corn is the church made up of grains that have sprung out of the death of the Lord Jesus.

The grains of corn in the ear are the individual Christians, each one of them a multiplication and a duplication of the Lord Jesus Christ, the First Grain.

The full corn in the ear is the hour of ripening; the hour when the church shall be complete.

The harvest is the end of the age, the end of this dispensation.

The man with the sickle is the Lord Jesus Christ coming again into the field of the world.

The reaping with the sickle is the gathering the church out of the earth to meet Him in the air.

The grain of mustard seed represents the church in the beginning.

In the beginning the church seemed like a very little, a very insignificant thing.

The growing up of the little seed into a great herb, a mighty tree, is the sudden increase of the church in numbers and power.

The branches spreading out in every direction, the expansion of the church in all the world.

The fowls that find shelter and shade in the branches are Satan and his agents, according to the declaration of headquarters in Matthew xiii: 4, 19. "Some seeds fell by the way-side, and the fowls came and devoured them up. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart."

The Two Seeds.

These two seeds represent the church in its inward and true character, and in its outward and professing character.

Both represent growth, but one is the growth of the church spiritually, the other is the growth of the church in worldliness.

The two seeds, then, represent spiritual growth and worldly growth.

The mustard tree represents the growth of the church, and the profession of Christ, in worldliness. The more a tree grows the more it takes root in the ground. Its expansion outward is the exact proportion to its root downward.

There is a profession of Christ both in individuals and churches which becomes worldly in the exact ratio of its growth.

Some churches are full of growth, crowded, prosperous; but when they are examined it will be found that they are rooted in the world and draw all their inspiration and power from worldly things. They are nothing more nor less than natural organizations, with here and there a modicum of spirituality; their growth is in worldly things, worldly methods and principles. They are worldly churches, religious, but not spiritual.

There are individual professors of Christ of whom this is also true. They make a profession of Christ, but they find their root and fatness in the world, and when left to themselves, or given full sweep, will bring the world into the church, even as the "mixed multitude" brought Egypt and Egypt's ways among the children of Israel. The profession of Christ that grows into the world and expands in its strength affords, sooner or later, a shelter and vantage ground for Satan and those who are his, as every page of church history shows.

The outward expansion of a church then, and the mere religiousness of a professor of Christ, do not indicate spiritual growth.

If the mustard tree stands for natural and worldly growth, the grain of corn in its development stands for just the opposite.

The more a mustard tree grows upward, the more it tightens its grasp on the earth; the more a stalk of corn grows upward, the more it loosens its hold on the earth. The law is, that *as it ripens towards heaven, it loosens towards earth.*

The mustard tree needs no care, but the corn must be constantly cultivated, you cannot neglect it. You must keep the hoe going all the time. If you are going to grow corn *you must be the man or woman with a hoe.* You must keep out the weeds. You must keep the earth loose about the roots. The mustard tree is a natural growth, it grows wild, it needs no care. The corn is not a natural growth. There is no such thing as wild corn. It is purely and simply the gift of God, and must be so dealt with.

The analogy is self-evident. The Christian is not the development of the natural life; he is the gift of God. He does not belong in the earth, and as he grows and ripens he will loosen his hold on it,

and grow and ripen in heavenly things. The world and worldly things will have less and less claim upon him, heaven and spiritual things will more and more attract him.

But great care will be required for this heavenly and spiritual growth. If you would thrive you must keep the hoe going, loosen the earth about you, cast out the weeds, and in patience wait on the rain, the dew, and in sunshine of heavenly grace. And as you grow, you will find your place as a perfect grain, in the divine ear. As you grow, no fowls will find a resting place in you, or a church composed of those like unto you. They may peck at, and fly over you, but they cannot find shelter with you; and you will ripen, not in the SUN, but in the SON, towards the harvest hour, and the sickle's swing in the Master's hand.

Certain definite lessons are taught here:

1. Spiritual growth is necessary; as all growth is necessary, for evidence of life; evidence to ourselves, and particularly, evidence to others.

2. Spiritual growth can be maintained only by, and through, the Word of God.

The Word is the germ power. It is the seed of spiritual things. Our Lord Himself declares that the words He spake were "spirit and life." (John vi: 63.) Wherefore the Apostle Peter says: "Precious promises; that by these ye might be partakers of the divine nature." (II Peter i: 4.) Thus the Apostle Paul also exhorts: "Let the Word of Christ dwell in us richly." (Col. iii: 16.) You may read, study, and fill your mind with the best natural literature in the world, it will not stir a single atom of spiritual life, or growth; the growth can come only from the divine seed, the Word of the Living God; and it must indeed be in our hearts.

3. Spiritual growth will be in proportion to the attitude we hold in relation to the Word of God.

In verse 24 the Lord says very significantly, "Take heed *what* ye hear." That is to say also, *how* ye hear. Socrates has said there is an eloquence of the lip, and an eloquence of the ear. It is the eloquence of the ear that is needed, giving attention to what God says, that His Word may enter deeply and germinatingly into the heart. But it must be a hearing that is prompted and inspired by faith. All the failure of Israel was due to the fact that "the Word preached unto them did not profit, not being mixed with faith in them that heard it." (Hebrews iv: 2.)

4. In spiritual growth there is to be no toiling, no labor, or effort.

When a child grows it does not labor, it just grows. This is what our Lord taught in the parable of the lilies. He bids us consider the lilies how they toil not neither do they spin; He does not draw our attention to their beauty so much, although Solomon in all his glory was not clothed like unto them, but to the great fact that they grow without toiling; they rest where they find themselves, and quietly and gladly receive; receive air and light, dew and rain, sun and heat; and then just grow heavenward in their royal beauty. So we are to rest where God has planted us, and receive; drink in the truth and blessing that heaven pours upon us in the Word, and grow as perfect grains in the golden ear of corn.

A forest of mustard trees every branch filled with fowls of the air would not attract you, no matter how strong and lusty the growth of the tree and branch. But a field of corn would attract and inspire you.

I remember riding in the West by a field of

thousands of acres of corn. At one moment the field seemed like an army, rank on rank, each several stalk an upright soldier standing in the sun. At another like a vast and mighty sea of life swelling, rising, and moving on with lifted waves to the infinite horizon. As I looked I saw the yellow corn bursting in its golden beauty from the emerald folds about it; and I knew that it meant bread and life, strength and hope, to multitudes of the sons of men. As I listened I heard the wind sighing and singing through the vast and ordered way, until the tassels, fine as feathers, rose and fell like martial plumes; and the sight and sounds were as a blessing and a benediction to my soul; for I saw and heard the parable of my Master. I saw the Christian Church as an army with banners. I saw it also as a wide sea of perfect and heavenly life, rising and swelling towards the infinite glory, bearing on every wave hope and blessing to the souls of men. I heard it in the soft tender music of the Spirit Divine breathing across each individual and spiritual soul, and making praises unto Him who gave His life for us, and gave it unto us that we might also bring forth abundant fruit of life divine.

Oh may we in this church be as a field of ripening corn, growing as perfect grains in the swelling ear; growing as individual Christians in the Master's likeness. Let us remember too that corn as it grows in all its yellow beauty in the field is but another name for *stored-up sunshine;* and may we grow until we shall become indeed ourselves, the stored-up shining of God's eternal Son; growing so that we may be the S. O. N.-Shine, the SON-LIGHT of God, giving light and hope, joy and blessing, to the hearts of the troubled sons of men.

A FRIEND IN NEED.

Luke x: 26-35.

The certain man in the story who goes down from Jerusalem to Jericho, is the sinner.

The going *down* from Jerusalem is the Fall of man; going down from heavenly and spiritual heights, to earthly and sinful depths.

The thieves who stripped him, wounded him, and left him half dead, are the sins and passions of human nature.

Half dead is the condition of every natural man; dead on the side of heaven and spiritual things, and alive on the side of the earth and earthly things; and that is saying that he is, really, only half alive.

The priest who saw him and passed by on the other side is the Law; it has no fellowship with the sinner, cannot help him, when it comes near can do nothing but condemn him, and pass by on the other side of righteousness, the side that bids the sinner be left alone to helplessness and death.

The Levite who acted like the priest represents the good works which the law demands and cannot obtain from man, because he is wounded and helpless in sin, and must thus pass him by on the same side of righteousness with the law.

The Samaritan who came where he was, is the Lord Jesus Christ who does not wait for the sinner to come to him, but comes down to where the sinner is, to his state of sin and woe.

The oil and wine poured into the traveler's wounds, the spirit and joy which the Lord Jesus gives to the sinner whom He saves on the highway-side of time. The Samaritan giving the wounded

man his own beast is the Lord Jesus giving to the sinner His own power of locomotion. It is the power of Christ given to the powerless sinner. The Inn is the church, a stopping-place for travelers, for those who can tarry but a night, the night of time.

The host in whose care the wounded man is left is the Holy Ghost seen, not as an influence but as a living person, the Care-taker, the Paraclete, the Comforter.

He is in the church corporately, and in us as individuals to take care of us and comfort us while the Lord is away.

The money left by the Samaritan in the hands of the host, to be credited to, and expended for, the traveller, are the gifts which the Holy Ghost has in charge, in store, for the church of Christ and every Christian.

The responsibility of the host to take care of the certain man while the Samaritan was away, is the responsibility and office-work of the Holy Ghost in the church during the absence of the Lord; and as the host in the story was an inn-keeper so, in all reverence be it said, the Holy Ghost is the Inn-keeper, the Inn-keeper in the loftiest sense, for only by and through Him can the Christian be *kept in,* and housed and held, while the good Samaritan is away.

The promise of the Samaritan to come again, is the last promise which Christ gave to His church: "Behold, I come quickly."

The hope which both the traveller and the host had that the Samaritan would return is the Hope of the church now, and her true attitude is to be like that of the traveller, expecting Him, waiting for Him.

This is the typical and doctrinal side of the parable.

It teaches, however, many and suggestive lessons.

Among others we get here a rebuke to the Jews who professed to be followers of God, the true exponents of the law, and despised the Samaritans as godless and hopeless sinners.

In the face of this pretension the Lord shows the Jew, in the persons of the priest and Levite, failing to meet the law on its lower and easier side, the side which required that they should love their neighbor as themselves; and then pictures to them this despised Samaritan, fully and completely carrying out all that the law demanded in taking care so unselfishly of the wounded man.

By this he would show them that religious profession without practice is mere hypocrisy, and that he who does not make a profession but practices what God requires, is the true and real professor, or rather confessor of God and His ways.

It is also a prophetic forecast that God would find His true witnesses in this age, not among the Jews but outside of that nation altogether, and among the Gentiles.

I pass by these suggestions, however, and draw your attention to three practical lessons:

1. The answer to the question, "Who is my neighbor?"

My neighbor is everyone who is wounded of Satan and sin, everyone half-dead with his assaults whom I meet in the journey of time. We meet him at every turn, sick, sore troubled unto death, stripped, without Christ, without hope, and without God in the world: this is your neighbor and mine.

2. Our responsibility to our neighbor.

"Go, and do thou likewise."

That means go, not sit still, but go. All the

commissions of Christ have "go" in them, and if we would fulfill the mission of Christ there must be "go" in us. Go, go where the sinner is, do not wait for him to come to us, do not wait for him to hunt us up, but go where he is. Go hunt him up, go to him. Go, and bring him into contact with the beast of the Samaritan, that is, into contact with the power of Christ. That is all they did at the grave of Lazarus. They rolled away the stone and brought the dead face to face, with the Living Christ, and in contact with His power.

This is what you are to do, what I am to do.

We are to bring our neighbor to the Inn, bring him to the church. Never stop till you get him in the church, and a part of it. What a mistake the Samaritan would have made if after giving him attention in a degree, he had left the wounded man by the wayside. That is the mistake with some kinds of Christian work to-day. It gets the half-dead man aroused and then leaves him outside the church. Nay, bring your neighbor into the Inn, get him into the church without fail.

We must bring our neighbor to the Host, and to his care.

Hand him over to the blessed Care-taker, the Holy Ghost, hand him over by means of faith and prayer.

Do not make any mistake about this.

Going and doing as the Samaritan did does not mean going down to Tenth Avenue or the slums, giving soup, clothes and medicine, to the hungry, naked, and sick; all that is right and must not be left undone, but this parable means a very much larger thing than that; it means bringing men to the salvation of Jesus Christ. That is what we are to do with our neighbor.

It is the commission of the church and of each

individual in the church. It is individual: listen, "go *thou*." That hits it, hits you every time, hits me every time.

We are to go, each one of us, to the half-dead souls, our neighbors, and bring them to Christ, and to His church.

3. Our responsibility to the Lord Himself, the true Samaritan. He says, "Go." It is His command, a command as loud as Sinai. We cannot escape from it. We must answer the demand at the Judgment Seat of Christ. We will be asked there questions concerning our neighbor. We will be asked whether we did use all our efforts to bring him to the Inn, the church, and the care of the Holy Spirit.

How will we answer then?

How are we answering now: what are we doing?

Here are our neighbors, a great crowd of them, stripped, half-dead; some of them very beautiful, gracious lives, full of life towards the earth, and earthly things, but wholly dead towards God, and with no robe of righteousness to make them acceptable in His sight. We meet them every day. We know that they are wounded, suffering. We know that unless we step in and seek to save them they are woefully lost.

What are we doing?

Are we meeting our robbed and half-dead neighbor, laughing, talking, jesting about many things, but never once warning him of his eternal danger; never once seeking to bind up his wounds, or bring him to the Inn for rest and care in Christ? Are we evading our Lord's solemn command, every day, every hour of His wondrous grace? Are we, like the priest and the Levite, making a mere profession of religion, denying its practical obligations, and passing by on the other side?

Oh, I am sure we are not, nor do we wish, I am equally sure, that this shall be true in any measure of us. Nevertheless, let us arouse, Pastor and people; let us pray the Lord to anoint our eyes with eye-salve that we may see clearly who is our neighbor, and that we may have grace to go and seek him in his need, and bring him to a Saviour's hands to heal.

And as we search out these neighbors, fallen by the way, and in His name bring them one after another to the Inn, we shall be, each of us in spirit, a good Samaritan, that "Friend in Need," who is a friend, indeed.

UNHESITATING CONFIDENCE.

II Timothy i: 12.

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

This text is an outburst of confidence. The occasion of it is Paul's reference to his afflictions. In the preceding verses he declares that he suffers affliction because he is a preacher to the Gentiles. As a preacher to the Gentiles he suffers on the one side from Jewish hatred, on the other from Gentile mockery. Both combine to make his afflictions many and his sufferings intense. The record of them is extraordinary. He has been an inmate of prisons. He has been publicly flogged. He has received one hundred and ninety-five stripes on the back. He has been three times beaten with rods. He has been stoned and left for dead. He has been betrayed by Jew and assaulted by Gentile. He has been naked, cold and hungry. He has been houseless and homeless. The Jews hated him because he declared that a Jew crucified on a Roman cross was their Messiah. He was mocked by the Gentiles because he taught that the Jew whom they crucified had risen from the dead, sat on the right hand of God, and was now the alone Saviour of the world.

To continue this preaching meant only to multiply afflictions and emphasize sufferings. At every step there would be a prison door, the lifted hand of violence, or the darkling shadow of death. In every voice there would be a threat, in every look a scowl, on every brow a wrinkle of hate, and on

every lip a smile of contempt. But none of these things move him; on the contrary as he contemplates his sufferings, knows that he is looked upon as the offscouring of the world, and that should he be put to death it would be with ignominy and shame, cries out in a voice that has in it a trumpet's ring. "Nevertheless I am *not* ashamed:" and sets himself at once to exhort Timothy to steadfastness, to faith, and thus proclaims himself in word as he does in deed, the very incarnation of dauntless courage and unhesitating confidence.

The source of this confidence is threefold:

1. He knows whom he has believed.

He knows that the Person whom he has believed is the image of the invisible God, the express image of His person, and the brightness of His glory. He knows that He is the Creator of heaven and earth, He by whom all things were made, by whom all things consist, and the supreme centre about whom all things move. He knows that He is the Son of God, yet God the Son, He who came to be man, died for men, rose again, sits at the right hand of God, and is the man in whom dwelleth all the fullness of the Godhead bodily—even Jesus of Nazareth, the Christ of God. He knows Him as his Sacrifice for sin, his Substitute, his Redeemer, his Lord and Master, his precious Saviour. He knew that this Saviour loved him and gave Himself for him. He knew all this because Jesus Christ had appeared to him above the Damascus gates in glory, and had there revealed Himself brighter than the mid-day sun. He knew these things because when he took the life which this glorified man had lived on earth and put it side by side with the Holy Scriptures which he had studied from his youth up, he saw that these Scriptures and the Man fitted each other, as the hand and the glove fit each

other; and thus he knew that Jesus of Nazareth was none other than He of whom Moses and the prophets did write. He knew all this and he knew him in all these things; and yet knew Him in a still deeper and fuller way.

He knew Him as the One who makes a constant revelation of Himself to those who love and serve Him. He had met Him in prison, on the decks of sinking ships, had talked with Him, and felt the touch of His love, His grace and power.

In a word, Paul had experienced Christ in his daily life; he knew Him not only in His outward glory, but by the Spirit's power in his own soul; so that he could say as no other man has ever surpassed him in saying it, "Christ in us, the hope of glory;" he knew for himself and not another. Col. 1:27

There might be doubt, uncertainty about everything else in the universe, there could be no doubt about Jesus Christ.

He knew Him, felt Him, had Him not only on the throne up there, but here under his breast, in every beat of his heart; so much a part of himself that he could say, "He that is joined to the Lord is one Spirit."

And thus Paul's confidence was born of that kind of knowledge which in the last analysis, we call consciousness.

He had the consciousness of Christ, and could therefore say in the profoundest sense of the phrase, "I know Him."

2. He was persuaded that Christ would keep that which he had committed to Him.

Paul *had* committed something to Christ. He had committed his spirit, his body, himself: all he was in his daily life, his thought, his word, deeds, every circumstance and condition.

Paul had made his committal to Christ.

But the text may be translated so that it will read that Christ had committed something to Paul. And He had. He had committed to him His own very nature; He had committed to him the Holy Spirit, yea He had committed Himself through that Spirit, so that Paul could say, "It is no longer I, but Christ that liveth in me." And Paul was assured that Christ would keep this double committal, keep Paul, and keep what He Himself had given to Paul. He is *persuaded* that Christ will do the keeping. That word "persuaded" means convince. He is convinced. No thought, no question about it arises. He is convinced by all that Christ is, by all that Christ has done, and by all that profound consciousness of Christ which nothing can disturb. Christ is his keeper, walling him about with His omnipotent and loving Providence, standing guard over all his circumstances. He is himself so one with Christ that any blow on him must be a blow on Christ.

What matter then whether a dungeon or a palace, a desert or a town, hunger or nakedness, death or life. Christ was on guard: Christ would keep watch through the midnight till the morn.

The keeping power of Christ, this was another of Paul's sources of confidence.

3. He is persuaded that Christ will keep him till that day.

In the text he calls it *that* day. In other writings he speaks of it as the Day of Christ. That day is coming. The day when Christ shall rule unhinderedly over the earth. The day when sin, sickness, sorrow and death shall flee away; and when life shall be as it ought to be, a poem, a psalm of praise, a perfect delight, a victory for God. Paul knows that the Day of Christ will be the Day of the Christian; that in that day the Christian will be transfig-

ured, glorified, immortal, shining in the image of the resplendent Christ, and filled with the unspeakable felicity of God. He knows that Christ will keep him till that day, and for that day.

He knows that the whole object of his redemption, Paul's redemption, has been that he might be brought into that day and set forth as the trophy of God's grace, as the subject of God's kindness through the ages to come.

He is fully persuaded.

The blood of Christ, the Spirit of Christ, the Word of Christ, the past faithfulness of Christ, the inner consciousness of Christ, all proclaim the fact that Christ will keep him to, and for, that day.

He knows that in that day he will find compensation for all his losses, honor for all his shame, wealth for all his poverty, healing for every stripe, balm for every wound, a crown for every robbery, and God's honor and glory for every contempt of man; and above all, that he shall see Christ as He is, and hear Him say: "Well done, thou good and faithful servant;" and thus in the eyes of all who smote him, and in the eyes of all the universe, be justified as the preacher to the Gentiles, the witness of the Gospel of the grace of God.

Paul knows that Christ is coming to inaugurate that Day.

He may come sooner or He may come later. No matter. Say that He should not come for weary centuries; say that Paul should die and his body turn to dust; say that no man should know his sepulchre and all men should forget him, that even his name should be lost to memory; no matter, Paul knew that He who made Orion and the Seven Stars, who lay a babe in Mary's breast, who hung a victim on the cruel cross, who lay a dead body in a borrowed grave, who was sitting yonder

in heaven, the "Man in Glory," who held Paul's heart to His own by the indwelling Spirit and the very throbs of the Divine nature, who had pledged blood and honor, and the very word that upheld the universe, would watch over his dust, would receive his spirit, and when the morning came "without clouds" would bring him forth as a shining jewel from the dusty jewel-case of the grave, and flash him out as a matchless brilliant in the glory-crown.

And Paul was at ease. Paul was content. Paul was confident, with a confidence that never faltered, a confidence that carried him to the sword of death, and made him, as he thought on the eve of his execution, write that sublime sentence: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day."

The view of Christ in all His glory as revealed by Paul in the written word, the experience of Christ in the heart as ministered by the spirit and the word, these are the sources of confidence for those who profess His name.

These are the sources of, and inspiration for, service and steadfastness in the face of any trouble, on the brink of any woe.

This is the hour when confidence is lacking. It is the time when doubt, uncertainty, and spiritual ignorance are universal. It is the time therefore that needs the tonic of spiritual assurance. The Christian who is confident in Christ, the church that is full of confident Christians, Christians who believe, who know, who are persuaded, and who experience the changeless Christ in their hearts, are the Christians and the church that shall move the world, win souls, establish the faith and glorify God.

A NEW NAME.

II Timothy ii: 19.

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity."

To name the name of Christ is to profess the name of Christ.

To profess the name of Christ is to call oneself by the name of Christ. To call oneself by the name of Christ is to call oneself a Christian. To call oneself a Christian is to call oneself by a new name. No matter by what name or names one may have called oneself before, there is one name by which God has known and called that person, and that name is Sinner. That was the old name. But the moment the sinner professes the name of Christ he is called of God by a new name, and that new name is Christian.

That this new name is Christian is the declaration of Holy Scripture. In the book of Acts, xi: 26, it is written that "The disciples were called Christians first at Antioch." It is popularly supposed that this title was given as a nick-name by the light and frivolous populace of Antioch.

But such conclusion is a grave and unwarrantable mistake.

The Greek verb to call is never used except when the person speaking or calling is God. When

therefore it is said that the disciples were called Christians first at Antioch. it is simply saying that God calls those who name the name of Christ, Christians; and that He did so for the first time officially at Antioch. That this is the official name of those who name the name of Christ is corroborated on the one hand by the exhortation of the Apostle Peter who declares that if any man suffer as a "Christian" he need not be ashamed. and on the other hand by that pathetic wailing cry of king Agrippa when he says in response to the inspired pleading of the Apostle Paul, "Almost thou persuadest me to be a Christian." Thus by the act of the individual, the logic of nomenclature, and the declared will of God, those who name the name of Christ are called Christians; and therefore Christian is both a new and divinely given name.

In the verses which precede the text the Apostle is exhorting Timothy to give correct teaching to Christians under his charge; to rightly divide the Word of Truth. There were those who did not rightly divide it. Two of them, Hymeneus and Philetus, taught that the resurrection of Christians was already past, and thereby overthrow the faith of some.

"Nevertheless," says the Apostle, "the foundation of God standeth sure, having this seal." By this he would say that in spite of such overthrow there were those who were genuine Christians who, no matter what the teaching or circumstances could not be cast down either in faith or character; that they were God's work, God's building, God's founding. And just as in those days, and sometimes in ours, the contractor and builder puts his seal in the foundation to indicate his responsibility for, and his confidence in, his work, so God has put His seal upon those who are really and truly Christians.

This seal the Apostle asserts is double, it has two sides, it has two inscriptions.

On the one side the seal reads:

"The Lord knoweth them that are His." That is Divine Assurance.

The other side of the seal reads:

"And let everyone that nameth the name of Christ depart from iniquity." That is the Manifested Characteristic of those who are the Lord's.

Each genuine Christian bears these two marks of the seal.

One mark towards God assuring Him, bearing witness to, and justifying Him.

The other mark towards the Christian and the world at large, bearing witness to the consciousness of the one, and the observation of the other.

Let us consider the seal on the side towards God, the Lord.

1. "The Lord knoweth them that are His."

He, Himself, made this statement when on the earth. He declared that He knew those who were His, and that He knew them by name. He knew them before they were born into this world.

He knew them before the world itself was born, or ever the stars were made. He knew them from all eternity. From its unbeginning depths their names both as sinners and Christians were engraven on His heart. When therefore He reaches down and by His Spirit through the Gospel calls one here and another there to name His name, to profess Him, to follow Him, to be His disciple, to become a Christian, He makes no mistake; He cannot be deceived, Men may deceive one another, men may deceive themselves, they cannot deceive Him. He knows them that are His. Knows where they are born, under what circumstances they have lived, what is their past in all its details, so that nothing

is hidden from His view. Knows just where and what they are at this hour, and all things that may pass. Knows all their ways in the coming days of time, and sees them on even into the midst of the farthest reach of their sure and shining glory. Every failure, every tear, every trouble, every struggle of theirs is known; and He knows, come what may, even though for a time they seem cast down that they will rise above all circumstances and conditions victors at the last. In His mind they are as eternal as the ages, as sure as His throne, as certain as His own pledged word and covenant. They are His work, His building, His foundation, the foundation that shall outlast the wreck of time itself. So sure and certified are they before Him that no place ever once ordained for the Christian, the true Christian in the glory shall ever be vacant, no seat at the Father's table shall ever be empty, nor any Christian ear ever miss the music of the welcome home.

They are as much His as His own heart, and He is content: He knoweth them that are His. He has put His own private mark on them and He can point them out with confidence to the onlookers of heaven, saying of them now up there, as He said down here, "I know them that are mine."

In a word then the mark, the seal, the evidence to the Lord that such and such a professed Christian is His, is the consciousness which He has of them. He is conscious of them because the true Christian impresses himself on that consciousness, and thus in the profoundest sense of the word it may be said, "the Lord knoweth them that are His."

Consider the other side of the seal, the Manifested Characteristic of the genuine Christian.

2. "And let everyone that nameth the name of Christ depart from iniquity."

Departure from iniquity is the characteristic of everyone who is the Lord's.

The law of this departure is in the name of Christ.

The name of Christ stands for the power of departure from iniquity. It stands for righteousness, holiness, and truth, for the communication of these qualities to a human soul.

It stands for resurrection life and its impartation, for the communication and indwelling of the Holy Spirit, for vital union with humanity; in short, for reincarnation and enthronement of God in a human life. And he who professes the name of Christ, professes the realization of all these conditions and forces in his own experience. To profess the name of Christ then and continue to live in sin is, on the one hand, to deny the name of Christ, to contradict it for all it stands, to make of it a scandal and a shame; and on the other hand to confess oneself a stranger to all the power of departure from iniquity which that name and its profession, demands.

And that name does demand it. It is as much a demand upon the one who professes it as the beating of the heart, the respiration of the lungs, or the circulation of the blood, are the demand of the natural life. And just as the absence of these conditions witnesses the absence of life, or at least the consciousness of its power, and raises a suspicion as to life altogether, so the failure on the part of a professed Christian to depart from iniquity, bears witness that he is unconscious of the power of Christ, and raises a suspicion of his relation to Him, either as his life, or his Lord.

Departure from iniquity is therefore absolutely necessary as a characteristic demonstration that he who professes the name of Christ is in truth the Lord's.

This departure is to be open and unqualified, a new departure in life. Not only a departure from the old ways of sin and iniquity, from old methods and principles, but a departure into the new ways of righteousness and truth.

The point of departure is the naming of the name of Christ, and therefore, the claiming and professing the name of Christian.

And this departure must be from the very moment that the name of Christ is named. From that moment it must be as clear and distinct a departure as when a man turns his back on the point towards which he has been travelling, and departs in the opposite direction. It must be a departure as sharply defined as when the train departs from the station, and with each revolving wheel leaves the point of departure farther and farther behind. It must be as marked as when the ship departs from the shore and puts leagues on leagues of rolling water as a distinct element between it and the land, its point of departure. The one who names the name of Christ must turn his back on the point of sin towards which he was travelling, and depart in the opposite direction of Holiness, with each succeeding step leaving the old way of sin farther and farther behind him, putting the measureless depths of a new and spiritual existence between him and the old life. A departure so supreme that he who wears the new name of Christian, fits it with the new departure in his life; so fits it that the life flowing out of that departure is as new as the name.

Such a departure is a witness to the individual that he is the Lord's; for he knows that of himself he has no power to overcome the inertia of sin, or make any departure in Holiness.

It is a witness to the world; for men of the

world know their own helplessness, and the spectacle of a natural, sinful, human being, departing into a life that bears all the characteristics of the life of Christ is a witness to them of an intimate and complete relation between the Christian and Christ.

Nor is this the only testimony such a departure bears; nay, it testifies of the truth of Christ, the truth of all that is claimed for Him, not only that He lived, but that He is alive now upon the throne of God, and is there, and from thence, the supreme power of God in the human life that owns Him.

No greater witness to the resurrection and sonship of Christ can be given than this spectacle of one who has lived a life of sin, naming the name of Christ, from that moment departing from sin and iniquity, living a life of Holiness, and making Christ every day the law and mastery of his being.

Such an experience as that is beyond all argument of speech, beyond all logic and rhetoric, a demonstration that Christ is alive. No dead cause can produce living effects; since therefore the naming of Christ, and the claiming of Christ, produce living effects, then Christ is the cause, and Christ is alive from the dead, the ascended, exalted Lord.

Thus the new name of Christian becomes the translucent name through which shines forth the deeper name of Christ, and the glory of His unspeakable Lordship, while at the same time it reveals the Christian's relation to Him, and stamps that Christian as the Lord's.

Departure from iniquity then is the indisputable seal that the professor of Christ is the possessor of Christ, and is possessed by Him, and is, indeed, the Lord's.

Are we giving this mark of genuine Christianity to men, are we stamping it on our own consciousness, and thus justifying our claim to a new

name, this new name Christian? The word of command is, the law absolute is, "Let everyone that nameth the name of Christ depart from iniquity."

Who then can measure the importance, the obligation, the irrevocable necessity on the part of everyone who names the name of Christ to depart from iniquity?

THE INDWELLING PRESENCE.

Galatians ii: 20.
Colossians i: 21-29.

The Indwelling Presence is the Risen Christ.

In Galatians ii: 20, it is "Christ liveth in me."

In Colossians i: 27, it is "Christ in you, the Hope of Glory."

In Galatians we have the great fact.

In Colossians we have the Hope which this great fact brings.

Let us consider,

1. The Fact.

"Christ liveth in me."

The stupendous thought presented is The Reincarnation of Christ. The risen Christ dwelling in the flesh. Christ dwelling in the earth, ministering in, and through a human body, just as He did in the days when He was known only in the body of Jesus of Nazareth.

And this is the sum total of Christianity.

This is its highest definition.

Christ in Christians, by and through them multiplied, and become the omnipresent, as He is the omnipotent man; manifesting God in life and blessing to men.

Not only dwelling in the church and Christianity in general, but in the individual and particular Christian so that each Christian may say, "Christ liveth in me."

Christ lives in each Christian in a two-fold way.

He lives in him by,

His communicated Nature.

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When the individual believes on the Lord Jesus Christ, owns Him as his Saviour and Lord, the very essence of Christ as the Risen, Divine Man, is communicated to him. He is made a partaker of the Divine nature, he is made a partaker of Christ. It is this which makes a Christian, the nature of Christ added to the nature of Adam in the believer. The nature of the Second man coming in and dwelling by the side of the First man. It is a new generation. It is regeneration.

By giving his nature, his mind, his desires, Christ essentially lives in the Christian.

There is also another way by which He lives in him.

He lives in him by,

The Holy Spirit.

It is true He lives in him by the Holy Spirit when He makes him a partaker of His nature, for it is by the Spirit through the Word that nature is communicated, but He lives in him in a still deeper and more wonderful way by the Spirit.

That is to say, after the resurrection and ascension of Christ in His glorified body to the throne of God, the Holy Spirit came down to take up His abode in the believer's body, to act in it in the name of Christ, and as His proxy manifest Him personally to the believer; so that while upon the throne yonder in His actual body He might be manifest in His personality down here, and dwell in, live in, the believer's body through the Spirit, as though it were indeed His own very body. Just as personally dwell in the believer as He does upon the throne.

This is the two-fold way then in which Christ dwells in the believer, by His nature, and the Holy Spirit.

And this indwelling takes place on one ground

alone. It takes place on the alone ground of the believer's co-crucifixion and death with Christ.

When Christ died, in God's sight, every believer died. In God's sight every believer is judicially at an end before Him now, considered as a member of the old creation, as one in the flesh; and because he is so considered at an end in the old life Christ comes by the Spirit to dwell in him, and in the midst of this scene of nature's death bring forth the new life of a son of God.

In the passage before us it is the personality of Christ rather than the nature of Christ which is looked at. It is Christ Himself personally who liveth in the Apostle.

Now while it is true that the measure of Christ's nature in each believer is the same, that is to say, regeneration has no degrees and is as perfect in one as another, it is also true that the measure of Christ's personal life depends wholly upon the believer himself, and therefore the degree in which Christ lives in a Christian may vary.

Christ may be personally alive in him, and yet so feebly, that the believer may be scarcely conscious of that indwelling presence, and the world not at all.

Two things are required for the manifestation of the indwelling presence:

First, the believer must own himself as crucified with Christ, and dead. At an end before God for all things in his old life, not only sins and vices, but virtues and righteousnesses.

Henceforth he must no longer count upon the truth and honor that are in him naturally to aid and sustain him in his Christian life. When a man is dead and buried his virtues as well as his vices are dead and buried with him. So on the cross of Christ all the good in nature as well as the bad

was crucified; on the cross the whole man is dead. There is no more hope in him or of him than the man in the grave.

In order that Christ may fully and personally live in him the believer must appropriate this crucifixion with Christ, enter into it, and own himself as wholly dead in the flesh before God.

Second, as one who is dead and therefore has no longer any power over his body he must yield himself up to the personal, indwelling Christ.

It is well known that certain minds and temperaments can be so acted upon by another that they will think the thoughts and act out the suggestions of that other; so that their bodies may in a certain sense be said to be indwelt and possessed by that other. We call the law of this condition hypnotism, and we say that the person so acted upon is hypnotized.

In a far higher, nobler and thoroughly reverential sense it may be suggested that it is the privilege of each Christian to be hypnotized by the indwelling Christ. So submitting ourselves to Him that our minds, our wills, shall be His; that we shall think His thoughts and act out His suggestions until He shall possess our bodies and by and through His Spirit use them as His own.

And when it is remembered that He does actually live in us both by nature and Spirit, it ought to be with perfect ease and full delight that we own ourselves as dead, yield ourselves entirely up to Him, and with the Apostle in thankful tones cry out: "I no longer live, but Christ liveth in me."

The moment this apprehension of death, and this complete surrender of self is attained by the believer, Christ begins to live in him, just as He lived when in His flesh on the earth. That is, by faith. Adam always walks by sight. Christ always walks

by faith, and the moment we give Him the right of way in us He begins to live and walk in us by faith.

Now when this happens a strange thing takes place. The believer himself begins to live, and he begins to live by the very faith of the Son of God. Not by *his* faith in the Son of God, but by the faith of the Son of God operating in him. The Son of God in him furnishes him faith, and through that faith enables him to live and act as a Son of God.

When he is weak, when he would faint by the way, Christ living in him furnishes him with his own faith, meets him at every point with that faith, and through it pours forth His own life into every atom of his being, until the delighted believer is led to cry out with the Apostle: "The life which I now live in the flesh I live by the faith of the Son of God."

It is a wonderful, unspeakable fact, Christ living and dwelling in the believer's body, exercising His own faith, and seeking through the exercise of it to make the believer live in all the joy and power of the Divine sonship.

And the splendor and power of this fact will be in exact proportion as the believer sees that he is crucified with Christ, that he no longer lives, that Christ is his life from the dead, and yields himself completely to Him.

This is the great fact: The Indwelling Presence —"Christ liveth in me."

Consider,

2. The hope which this great fact brings.

"Christ in you, the Hope of Glory." Colossians i: 27.

The glory held out in Scripture is immortality at the Coming Christ, either by the resurrection

of the dead, or the transfiguration of the living. The glory of a perfect body, a body that shall be like unto His own glorious body.

Our Lord Jesus Christ was patient in all things, but He was not content that the body in which He dwelt should remain mortal; hence He carried it into death and the grave, triumphed over them in it, made it immortal, took it up to the throne of God, dwells in it there, and shall dwell in it forever, forever manifesting to the universe the wonder of a shining, glorified, immortal, human body.

If He was not content with His own body as a dwelling place till He had made it immortal, will He be perfectly content till He has made our bodies as His dwelling places, also immortal? Sooner or later if He tarries they must die and fall into decay; and thus the body that has been the temple of the Holy Ghost, the dwelling place of the eternal life, shall at the last be vanquished by him who has the power of death, that is the Devil, and over that which had once been a witness to the glory of Christ shall be written that victory of Satan which would be his shame.

Such a consummation would be indeed a scandal to the Son of God, a fearful commentary on his own immortality, and a grave question as to the permanency of his relation to those whom He calls His own.

In the very nature of the case it is impossible that the body in which Christ has ever dwelt shall finally be destroyed. In the very nature of the case He must make it immortal to justify His own indwelling, and the immortality which He Himself achieved. Wherefore it is written:

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up

Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

To say that the Father will quicken the bodies by His Spirit is to say that the Son in the name of the Father, will quicken them by the Spirit; and because the Spirit dwelling in them is in the name of the Son, it is the Son dwelling in them who will quicken them by the Spirit.

Thus Christ living in the believer is the pledge and guaranty of immortality; and therefore Christ in the believer is the sure, the definite hope of glory. The hope that shall never be deferred, or make the heart sick.

In carrying the Living Christ within, the believer carries the hope that casts its light onward to the glory hour, and illuminates all the way between. Just as the Pillar of Cloud and Fire went with the children of Israel by day and by night, assuring them that they were being guided, and guided home, so this Indwelling Presence picturing to us each day the Morning hour and the Morning land, is a constant witness that we are being guided, and that we are being guided home.

What a pledge of grace, of certitude, and love.

Well may the Apostle exclaim, speaking of this in-living Christ: "Who loved me and gave Himself for me."

The indwelling of this Presence brings with it a double obligation:

An obligation to the world; an obligation to the Indwelling Christ Himself.

As Christians we are under obligation to the world to let Christ live in us so freely, so fully that men may see and know Him who is the Way, the Truth, and the Life.

We are under obligation to the Indwelling Christ

to let Him so live in us that He may manifest Himself to the world.

It is His desire. This is why He ascended to the throne, and sent down the Spirit in His name.

He yearns to-day to use your lips and mine, our hands and feet.

Yonder is one in sorest trouble. The blessed Christ would speak and comfort him. He can only speak by your lips and mine. There is a hand that is trembling. He would like to take it and hold it in His own, and give it the clasp of assurance and perfect love. He can only do so with your hands and mine. Up yonder flight of stairs, in yonder dingy room, is one sick and nigh to death. He would climb those stairs, kneel by the bedside of the sick, and touch the fevered brow. But He can only climb those stairs with your feet and mine; He can only kneel with your knees and mine; only with our hands can He touch the fevered brow; only with our voices utter the message of love; only through our bodies manifest Himself to a sad and dying world.

Shall we deny Him this?

Shall we deny Him our feet to climb those stairs; shall we keep back those hands that He would use; and shall we seal the lips by which He would speak the tender message to the dying soul?

Nay, rather, shall we not say:

"Take my feet, and let them be
Swift and beautiful for thee.
Take my lips and let them be
Filled with messages from thee.

"Take my hands, and let them move
At the impulse of thy love.
Take my voice, and let me sing
Always, only, for my King."

And by every movement of our bodies say to men as we pass on our pilgrim way: "I no longer live, but Christ liveth in me." So live that our lives shall be a demonstration that "Christ in us, the hope of glory," is the Indwelling Presence that guides us in that way.

ABIDING IN CHRIST.

John xv: 1-10.

The key words of the passage are:

"I am the true vine, and my Father is the husbandman."

"I am the vine, ye are the branches."

"Abide in me."

"The branch cannot bear fruit of itself except it abide in the vine; no more can yet except ye abide in me."

"Without me ye can do nothing."

Last week we had the dwelling of Christ in the Christian.

This week we have the dwelling of the Christian in Christ.

Then it was the union of Christ with the believer. Now it is the union of the believer with Christ.

The vine and the branches are used to set forth this union.

Nothing could be more familiar to the disciples than the vine and the branches considered as a fact; nothing could have been more suggestive to them considered as a figure.

Every day they saw the vine clambering on the hill-sides and spreading its branches. In the Temple where they had gone from childhood, and where they had recently been with Jesus in all His Passover discourses, they saw a golden vine with golden branches, golden leaves, and great clusters of golden grapes hanging over its portal, set there as the symbol of that Israel whom God had planted among the nations of the earth. They knew that the Psalmist testified that Israel was a "vine out of Egypt," and that speaking to Israel by the mouth

of the prophet Jeremiah, Jehovah had said: "I planted thee a noble vine," and then declared that this same favored Israel had become unto him "the degenerate plant of a strange vine."

When therefore in the last supper hour the Master turned to them and said: "I am the true vine," they knew, even though they knew it dimly, that He had reference not merely to the vine that grew each day before their faces, but to that golden symbol above the Temple door; and that by this He would declare that so far from being a branch, an individual member of Israel, He was Himself the true vine, the very source of Israel's hope and spiritual life; that He was the true plant which God had now set in the earth to bring forth the fruit which Israel had failed to give. When again therefore, He turned to His disciples and said: "Ye are the branches," they saw that Israel as a nation had been put aside, and that in Israel's place they were to be brought into union with Him to form that new and vital planting, that new and mysterious system which should bring forth fruit to God, to the glory of His name, even that mystery, the Church of Christ.

Simple as the figure is, nothing could more fitly set forth the truth.

At the beginning it is the definite declaration that the relation between Christ and those who are His is real and vital. Just as the life of the vine pours into each branch and manifests its identity in each, so the life of Christ by the communication of His nature and Spirit pours into each believer, and stamps itself as the same in each. Just as the branch is the duplicate and multiplication of the vine, so each believer is the duplicate and multiplication of Christ. His very expression; so much so, that each true Christian is in measure the Christ

of God abroad in earth again. Just as the branch originates in the vine, draws all its life and substance from the vine, so the Christian originates in Christ, draws all his life from Christ, and in Him as his environment, finds all the substance and the sustenance of his spiritual life.

The object of the vine in creating the branch, the purpose of the union between them, is not for a moment to make a passing show of summer beauty, filling the branches with wealth of foliage and fragrant flower; it is true you get wide and verdant leaves, but while these express in all their profusion the surplus vigor of the vine, they do not stand for its beauty, nor proclaim its intent; and if there was nothing more than leaves, wonderful as they are when well examined, no passer-by would stop to note the vine.

Nay, the beauty and the glory of the vine is, fruit; purple clusters of gleaming grapes hanging in the sun, each several grape a purple vase filled with the essence of the vine; that distillation of the juice of its root intended of God to fill the heart of man with joy, and make his face to shine.

Nor is the relation between Christ and the Christian intended for mere profession, theologic terms, or homiletic discussion, but for the bringing forth of fruit, royal clustered fruit, each several element of that fruit like each several grape, filled with the essence of Christ, the distillation of His strength, that strength which alone can fill the heart of man with joy, and make his face to shine. Fruit whose every part is named, as the Apostle names them when he writes: "The fruit of the Spirit," and mark you, it is not "fruits," but "fruit," each several part being required to make the whole, to make the perfect fruit; the "fruit of the Spirit" (and therefore the fruit of Christ in us) "is love, joy, peace, long-

suffering, gentleness, goodness, faith, meekness, temperance."

The branches bringing forth abundant fruit glorified the husbandman, in that they responded to his desires, and were a compensation for all the watch-care and labor, he had bestowed upon them. The Christian bringing forth abundant fruit in character and service glorifies the Father, in that he thus responds to the Father's desire for fruitful children, and compensates Him as the heavenly husbandman for all the labor, grace, and providence He has bestowed upon them.

The branch as it put forth its characteristic fruit bore witness not only to the vitality of the vine, but that it was following and fulfilling the law of that vine, meeting its every demand. The Christian who brings forth the fruit of Christ in his daily life proves not only that he is a Christian but a disciple of Christ, one who owns the law of the indwelling Christ, who seeks to follow Him in all His ways and will; and thus fruitfulness both glorifies God, the Father, and demonstrates the discipleship of those who make the claim of Christian.

The husbandman who seeks the fruit from off the vine is not content with little; on the contrary he not only wants fruit, but much. To that end he seeks to keep the branches clean, drive away the little foxes that spoil the tender shoots, remove the insects that endeavor to find a lodgment there, cut all excrescences, and prune to suit His will; and does all this that each year he may have fruit and have it more abundantly.

No less does God demand fruit from those who profess to be His children, in union with His risen Son. He wants fruit, not less and less as the days go on, but more and more.

As years add to the fruitfulness of the vine, so

each succeeding year should add to the fruitfulness of Christ in Christians, not only in the display of the subjective characteristics of Christ, but in the objective value of His life in us, as manifested in work and service in His name. To bring about this multiplied and abundant fruitfulness He will by every means endeavor to cleanse us and cast out the sins that seek to find a lodgment in our lives. He will not hesitate to break off a leaf here, a twig there, or cut away what we may deem of vital importance to ourselves, but what He sees to be an excrescence upon, and a hindrance to, our spiritual development. He will not hesitate to purge us, make us suffer loss or pain, if, thereby happily, He may free us from every obstacle to our spiritual growth; He will do anything if, by this, He may bring forth the fruit for which He so manifestly yearns.

It is clear enough that without the vine the branch can do nothing. Take the branch away from the vine it is utterly helpless and undone. Nor is the helplessness of the Christian apart from Christ less manifest. Without Christ, without conscious vital union with Christ, the Christian can do nothing either in bringing forth the fruit of the Spirit in his life, or the works and service which his profession demands.

In order that the branch may bring forth fruit it must abide in the vine. But it must be evident that in relation to the vine the branch has no volition either about its origin or continuance. It is the vine that creates it. It is the vine that holds it, and there is no power, in itself considered, by which it may reject the vine, or separate itself therefrom. If, however, there should any uncleanness come upon the branch, that uncleanness would act as an obstacle to the life in the vine. The vine is sensi-

tive. It will not flow into or over that which is unclean, it will withhold itself. As a consequence the branch withers, shrivels, becomes dry, and although it may remain outwardly in the vine, will show no vitality, and bring forth no fruit in evidence of its claimed relation.

No more than the branch in the vine is the Christian his own creation; on the contrary he is the creation of God in Christ, of whom that vine is the symbol, as it is written: "If any man be in Christ he is a new creation;" and again: "We are His workmanship, created in Christ Jesus." It is equally true that as the branch cannot separate itself from the vine, neither can the Christian cut himself off from vital relation to Christ; nor yet, and let it be said with reverence but firmness absolute, can God Himself so separate him as to vital union, inasmuch as it is written: "He that is joined unto the Lord is one Spirit;" and it is evident that in such a relation there can be no final cleavage, for there could be no point of incision where the knife would not touch the very existence of God Himself.

In order then to get the full application of the truth and not fall into error through a false apprehension of the figure, it must be recognized that the actual relation between Christ and those who are His, stands higher than the one which the vine and the branches show; that the vine and the branches show only the relation between Christ and those who are His, *while on the earth;* that the essential relation lies higher than any figure or symbol of nature can represent, a relation in which the believer is seen risen, ascended, and seated with Christ in heavenly places in Him, on the very throne of God; planted not in earth as the vine is planted, but in heaven itself, rooted in the throne and purpose of God, above the vacillation of earth

and time. Recognizing all this, recognizing that there is a side in which it is impossible for one who has ever really been joined to Christ to be separated from Him as to eternity and the world to come, either by his own volition or the will of God, yet it must be just as clearly recognized that there is also a side, the side of the earthly, outward walk, in which the believer may so separate himself from the vital power of Christ that he shall bring forth no fruit, and his life as a professed Christian be withered, shriveled, dead; an outward profession in which he shall have no consciousness of Christ, and in the eyes of the world no more life than the withered, juiceless, fruitless branches which the husbandman takes away, and men gather up and burn in fire; a profession in which it will be found that God had just as much cut him off and separated him from this actual consciousness as when the husbandman takes away each branch that beareth not fruit, taking him away and separating him from the fellowship and power of Christ because he brought forth no fruit in His name.

And this condition arises because of some uncleanness of sin. It may be but a very small uncleanness, a deed, a word, a habit, a thought. These are sufficient to grieve the Spirit, and hinder his inflow through the Christian life.

Abiding in Christ then means dwelling in Christ, resting in Christ, making Him the source and the environment for our daily lives. And the method for this abiding requires for its complement that the words of Christ shall dwell in us. That is to say, all that the words of Christ express, His mind, His thoughts, His desires, His will; that we shall make these words of Christ, all He says to us, the supreme, the final authority in our lives; making them the rule of our faith and conduct, guiding ourselves,

justifying ourselves, and therefore illuminating ourselves always with a "thus saith the Lord."

And as we thus abide in Him, and His words abide in us, we shall bring forth fruit, bring it forth abundantly to the demonstration of the indwelling Christ, and the glory of God, the Father.

In the nature of the case withered branches, fruitless branches, are an encumbrance to the vine, a scandal to it, and in the eyes of men fit only for the fire. Nor can it be doubted that the Christian whose profession is a withered, shriveled profession, a profession that is conspicuous by the absence of all that should characterize a Christian, is a scandal to Christ, to the church, to God, and, in the eyes of men, is as fully fit for the fire as the ungodly and the sinner; and if "men," as suggested in the text were made the *judges, they would* no doubt gather them as withered branches, and cast therein.

In view of all this there are some soul searching questions which we may each of us well ask ourselves:

Am I abiding in Christ? Am I dwelling in Him by faith? Am I resting in Him as my life, my motive, and my strength? Am I keeping myself in the sphere of His influence and love? Am I depending wholly on Him for all I have, and am? Are His words abiding in me as the law of my life, the rule of my conduct, the definition of my duty, and the regulation of my desires? Am I showing forth the fruit of the Spirit? Am I making the hearts of men to rejoice and their faces to shine because of the union between Christ and myself? Am I demonstrating without controversy that I am a true disciple of Christ, and thus each day glorifying God; or, am I a dry, withered, fruitless branch, bearing witness of nothing so much, as that I am not abiding in Christ, nor His words abiding in me?

CONSECRATION OF ABILITY.

Colossians iii: 23, 24.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

The emphasized word of the text is, "do." "Whatsoever ye *do*, *do* it heartily, as to the Lord."

In order to be saved the sinner has nothing to "do," but once that he is saved, he is always to "do." "Doing" is the intent and purpose to "do." The character of this doing is set forth in the declaration: "Ye serve the Lord Christ." Service of Christ means doing things in the name of Christ, and for Him; so doing that His name may be glorified and Himself exalted, both as Saviour and Lord. Any doing, no matter how good, that does not bring in the crucified and risen Christ before men as the personal Saviour of the soul and Lord over the ways of the individual life, is not the doing for which the Christian life has been redeemed and saved.

The Christian has been equipped for this characteristic doing. He has been equipped by the impartation of the nature of Christ, the indwelling of the Holy Ghost, the gifts He brings, and that Providence which opens the ways and creates the opportunities for the doing required. As Christians we are under obligation to be doing not only by reason of this equipment, but because we are no longer our own.

We have been bought with a price, a price paid by the Lord Himself, told out and paid in good

round drops of reddest blood in the agony of His cross; a price paid and purchase claimed, which God the Father has owned in the triple fact that He raised Him from the dead, seated Him at His right hand, and sent down the Holy Ghost in His name to dwell in the bodies purchased by His blood, a purchase that thus sealed makes us before God and man, body, soul and spirit, His, His property, His slaves, and therefore under obligation to be doing in His name.

Nor does the objective of the Christian service vary. It must be always, as to the Lord. Not unto self, self has no place in the vision of a slave; nor yet, unto men, a slave must know only one man, one person, his master and Lord.

"As to the Lord," that is the watchword, that must be the objective; and this objective kept before the mind of the servant will clear the sky of every doubt and take away the conflicting concepts of duty that so often perplex the path. "As to the Lord," stamped upon any work, however small, however simple, will exalt it, dignify it, and make it a part of the throne and purpose of God.

The value of service depends upon its mode or manner as well as objective. All Christian service must be not only unto the Lord, but hearily unto Him, even as it is written: "Whatsoever ye do, do it *heartily*, as to the Lord." Heartily, that is the centre and core of exhorted Christian doing.

Doing all we do in His name and for Him, so that we shall do nothing but what is done for Him, but doing all this heartily. There is no other way in which to do any service.

Be the service what it may, failure is written in large letters over every attempt that is not inspired by a whole heart. To say that a man lacks heart

in his work is to say that his work is doomed. A man's heart is himself; he who would accomplish anything must put his heart into it, so that every beat of that heart shall be like the stroke of a hammer driving the purpose deeper and deeper into the work.

The men who have achieved anything in the world are the men who have put their hearts into their work, given themselves up to it so that each time they did a thing, it was felt that the beat of their hearts was in it. The Greek used here lets in light, the word rendered "heartily" is "soul," so that the exhortation is, really, to do all that is done "from the soul." The men who have succeeded have done so because they did their work from the core and centre of their being. They took the concept of it past all the outer lines of selfhood deep down into the very citadel of self, down into the very soul, showed it to the soul, got its approval, stamped soul on it, and henceforth put soul into the work; so that the work in the end became the concrete of their souls, the epitome of their lives; in other words the work stood forth as the expression of their hearts and all that was in them.

Nor can service for Christ, service that means anything, be done in any other way. Says the Apostle: "This one thing I do." It is the key thought of his life, matched by that other imperial phrase: "For me to live is Christ;" and the life he lived, the service he gave, the work he accomplished, all respond to, and justify his wholeheartedness. To serve Christ with less than a whole heart, with less than full purpose, with any measure of reservation of self is not only to contradict the power of service in us, and shamefully deny the redemption price paid, but also to commit spiritual suicide. The Christian who does not give himself up

wholly to serve Christ does not get the benefit of the divine power in his own soul, does not reap the satisfaction of self-respect for honest work, and fails to reach the heights of intimate fellowship with Him in whose name he serves.

Who is it that draws nigh to the Master, looks Him in the face, suns himself in His smile, and is assured of His love?

Is it that servant who does his work half-heartedly, or he who serves wholeheartedly out of the depths of the soul? Who is the Christian conscious of blessing and the joy of salvation? Is it that Christian who gives himself up, body, soul, and spirit, or that Christian who holds back, divides his duty, and gives *a service made of fractions?*

There is no need to ask, and certainly there is no need to answer the question. The truth is self-evident. The half-hearted Christian is as a stranger before the Lord, and walks in vain show, carrying the name and burden of a profession without an inspiration. Nor is this all: for, in the prophet Jeremiah xi: 10, it is written: "Cursed be every-one who doeth the work of the Lord deceitfully." The margin renders it, "negligently," that is to say, half-heartedly.

The sound of a curse lingers in the shadow of half-heartedness. And Moses, the great law-giver, adds to the warning in Numbers xxxii: 23: "Be sure your sin will find you out." He is speaking to the children of the tribes of Reuben and Gad.

By this he would say that if they did not give themselves up wholly and full-heartedly to the work of the Lord to which He had called them in the Promised Land, their half-heartedness would be a sin against the Lord, would find them out, and betray them at the last.

"Be sure your sin will find you out," is what

the Lord is saying to every Christian now who does not give himself up with a whole heart to His service.

It will find him out here in the darkness and blundering in his spiritual life, and in all the suffering of soul that comes to a Christian not in the fullness of communion with Christ; in all the weakness, failure and shame, that attend upon the pathway of one not walking in the power of the indwelling Spirit, betraying him to himself, to the bitterness of his own conscience, and the merciless judgment of others; and it will betray him at the Judgment Seat of Christ in that hour when he shall see himself missing the crown he might have had, and that crown going to another, not because that other was better equipped, but because he gave himself up to do as unto the Lord, and to do it heartily: he consecrated his ability.

Consecrated ability.

That is the thing to which we are called, not the consecration of our ability, but rather the consecration of ourselves to the divine ability in us, giving ourselves up to be possessed and used by the power which the Lord has so freely put within us.

Who can measure the result of such a consecration? Some one has said: "The world yet waits to see what a man or woman fully given up to God can do." The answer is simple enough.

Such an one could do all that God required of him; and if each Christian did the same the glory of God would break out in the earth and illuminate it to the farthest stars.

Such service has its reward.

Reward here in the unspeakaable experience of Christ in the soul. Reward yonder at the Judgment Seat of Christ where the consecrated Chris-

tian shall receive the crown that fadeth not away, hear the welcome words "Well Done," be invited to a special reception in the palace of the King, and enter into the "Joy of the Lord."

The guaranty of the reward both as to the giving and the quality of it is revealed in the simple but sublime phrase: "Ye serve the Lord Christ." When you have taken these two names, Lord, Christ, set them before you as a title, and have recognized that this title signifies that all the fullness of the Godhead bodily dwells in him whom we serve, you get indeed the guaranty of the reward, and the assurance that its worth and splendor shall be equal to the glory of the giver.

The blessedness of the reward lies in the tender fact that it will be given by the Lord Himself, by His own dear hands.

Behold Him yonder on the exalted throne, "The Man in The Glory," the Alpha and Omega, the All in All, His face shining in love, His hands outstretched and full of gifts.

Behold Him and while you gaze at the gifts in His hand, let your eyes take in the vision of the nail prints there, nails by which the hand writing of sin, of Satan and death and against us was cancelled, and say in the light of this wonder of grace and love *what* you will do, and *how* you will do it, while the voice of the Apostle is heard ringing this exhortation in your ears: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

What shall it be, whole-hearted, or half-hearted service for Christ?

THE SECOND COMING.

Unto them that look for Him shall He appear the Second time.

—*Hebrews 9 : 28.*

THE SECOND COMING.

If the value of a doctrine was to be judged by the frequency of its mention, then easily the Second Coming of Our Lord would be the most important doctrine in the Word of God; it will be admitted that the Atonement is the core of the Gospel, the crimson reservoir out of which flow forth the streams of gladness that fill the whole area of the Divine Commission, and yet, this sublime word occurs but once in the New Testament, and there, when faithfully translated, is not atonement at all, but reconciliation, something quite different and apart from atonement; on the other hand, the doctrine of the Second Coming in this same New Testament is mentioned on an average, at least, once in thirty verses.

When you turn to the Old Testament you find that the seventh man who ever lived on the earth, the seventh man from Adam, even Enoch, spoke of the Second Coming, saying: "Behold the Lord cometh with ten thousand of His saints."

From Genesis to Malachi the book is filled with the doctrine.

It is set forth in type, figure, symbol, parable, story, illustration, and direct statement. The Spirit seems to exhaust human vocabulary in the vain endeavor to proclaim it. The noblest prose and the most exalted poetry the world ever knew, break like waves upon the shore, and at times seem to turn into mist in utter helplessness to express the coming glory.

The stars of Heaven, pale, break loose from their orbits and fall, the waves of the sea roar, the

floods lift up their voices, the mountains bow down at His presence, the trees of the wood clap their hands, and every voice in Heaven and earth cries out: "Behold He cometh, He cometh, the King;" and by the time you have reached Malachi, and leaned across four centuries of prophetic silence, your ears are full of the footsteps of the coming king.

The moment you enter the New Testament, John the Baptist is heard speaking, not of the First Advent but of the Second; and when the starlight of Bethlehem, the mystery of the manger, and the apprenticeship of thirty years are passed, and the Christ sets forth upon His mission, His lips are full, not of the First Advent but of the Second. Indeed I do not know that He ever spoke directly of His First Advent, but His lips were continually full of the Second. So filled was He with the thought of it that on one occasion He took His disciples up into the mountain height, and there on the background of the dark and black midnight, was transfigured before them till His garments shone whiter than any fuller on earth could whiten them, blazing forth in the beauty of His essential light, till they saw Him as their glorious and coming king. And the Apostle Peter speaking of that supreme event declares, in his epistle, that the Lord manifested Himself not only as their king, but set forth in full detail the manner and fashion of the coming kingdom.

When He stood before His judges He was not careful to speak of that marvelous moment when the angels of God saluted Him upon His mother's breast, but lifting up His voice warned them that the hour was at hand when they should see Him coming on the bosom of the clouds in great power and glory.

When for the last time He passed through the Temple, He so spoke of coming days that His disciples sought Him out privately, and entreated Him that He would explain to them the import of His words; and sitting down there upon the Mount of Olives where the whole city, and the vista of the centuried years lay before Him, He unfolded to them event after event, with Judea and Jerusalem as the arena and centre of their emphasis, until they beheld the climax of His Second Coming.

Just before the solemn Tragedy when He would comfort the hearts of His sorrowing followers, sorrowing because of the shadowing hour of separation, He takes them to the window of the little upper room, and bidding them look out on the illimitable sweep of the nightly heavens, lifts Himself to the level of Godhead, and declares that He is going into that upper country to prepare a place for them; and that when He has completed it He will come again and receive them unto Himself.

After the Tragedy, when He has risen from the dead, lined the grave with the light of His own immortality, and ascended heavenwards, two angels stand by the uplooking disciples, and say unto them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

On the day of Pentecost the Apostle Peter preaches to the Jews that this man of Nazareth whom they killed, and whom God had raised from the dead, was none other than their own Messiah; and that if they would repent, confess His death and resurrection in baptism, God would give them the times of refreshing promised in the prophets, and would send Jesus Christ to them a second time.

Throughout the Acts while the Apostles lift up the crucified Lord to the vision of faith, they are always careful to declare that God raised Him from the dead, and will send Him back.

When you pass into the Epistles you are confronted on the very threshold with the testimony that the Son of God is coming again. The Epistle to the Romans is divided into three sections, doctrinal, dispensational, and hortatory. Each section ends with the declaration that Christ is coming. The eighth chapter is the climax of one of the most stupendous and hopeful lines of argument ever written; and the climax of the eighth chapter is the Second Coming of Christ. The eleventh chapter is the climax of an argument concerning the dispensational distinction between Israel and the church; and the climax of that dispensational argument is the Second Coming of Christ. The sixteenth chapter is the climax of exhortations and regulations concerning the simple details of Christian life and obligation; and the climax of this chapter is the Second Coming of Christ.

The first chapter of the Primary Epistle to the Corinthians tells us that as Christians we come behind in no gift, our spiritual equipment is perfect, therefore, we ought to be in the constant attitude of waiting for our Lord as stewards who will not be ashamed to meet Him. The climax of the fifteenth chapter is the argument for the resurrection of the dead; and the initial and climax of that argument is the Coming of Christ. Taking the whole race and sweeping it up into Adam for death, the Apostle declares that the race thus dying and dead, shall come forth again in Christ both to salvation and damnation, but every man in his own order, and particularly, as described, they that are Christ's at

His Coming; thus declaring that the First Resurrection, the resurrection of the saints of God, will take place at The Coming. In the second epistle to the same church, Christ is seen coming to set up that Judgment Seat at which each Christian is to be manifested for reward.

In the Epistle to the Galatians we get no mention of the Second Coming, because there the Apostle has us on the cross, crucified with Christ.

We get no mention of this great event in the Epistle to the Ephesians because there we are seen as risen and seated with Christ in Heavenly Places; we are there as those who have already ascended in the anticipation of the Spirit, as that church which He has raised, translated, and presented to Himself without spot or wrinkle, or any such thing.

In the first epistle written to the Gentiles, the Epistle to the Thessalonians, the Apostle Paul testifies that these converts had "turned to God from idols, to serve the living and true God; and to wait for His Son from Heaven, even Jesus, which delivered us from the wrath to come." It is a notorious fact that each chapter of these two epistles to the Thessalonians closes with the declaration that Christ is coming.

In writing to Timothy, he laces the two epistles together with the Coming of Christ. In Titus he represents that Coming as the Blessed Hope. The whole aim of the Epistle to the Hebrews is to set up the types, figures, and shadows of truth, and let us see how they all melt into the white light of fulfillment in Christ, as their perfect Antitype, at His Second Coming.

James, with all the conservatism of Jersualem and the bondage of the Law upon him, lifts up his voice and declares that the Lord is coming.

Peter testifies that the Second Coming of Christ is the one thing that appeals to faith and love, and in his Second Epistle warns the believer that the time will come, if the Lord should tarry, when scoffers will arise in the very midst, and in the name of Christ himself, scoff and mock at the doctrine of the Second Coming, saying: "Where is the promise of His Coming?"

In his threefold and family Epistle, the Apostle John sounds the chord of "Home, sweet Home," in the exalted utterances concerning the Coming of Him whom he lovingly describes, as "The Coming One."

Jude quotes Enoch, and thus binds the New Testament back to the Old, making the whole Bible but one testimony as to the Coming of the King.

The Book of the Revelation is written by the Apostle John. It is called in our Bibles, the Revelation of St. John, the Divine. Its proper title is, "The Revelation," that is to say, the Revealing, the Manifestation "of Christ." It might well be called in English, the Book of the Second Advent; its one subject from the first to the last of its chapters, is the Second Coming of Christ.

The book is like the roof of some mighty cathedral, each of the twenty-two chapters like a panel in the roof, each panel filled with a scenic representation of the Coming of Christ.

So important is the doctrine to our Lord Himself, that He puts practically His own signature to this book, which specially speaks of it, openly, and unqualifiedly, avouching that He is its cause and inspiration, and attaching to it what He does not do to any other portion of Scripture, namely, a threefold blessing: Blessing to him who reads it, to those who hear it read, and to those who keep its "sayings."

As the book closes, the Spirit and the Bride say come; and he who has heard the Lord's declaration that He is coming, is commanded to say, "Come;" while the voice of Christ as the last utterance out of Heaven earthward, is heard saying: "Behold, I am Coming Quickly."

Thus from Genesis to Revelation this doctrine of the Second Coming is inwrought with the warp and woof of the inspired Word, and lies as thick upon its pages as the autumn leaves which, at this hour, whirl about Manhattan; and he who keeps his ears alert, as he opens its pages, may hear the rustling of the footsteps of the Coming King.

From all this it is evident that the Coming of Christ is the predominently mentioned doctrine in the Word of God.

How then is it that faithful preachers, those who claim to love their Lord, neglect it, make it the "Neglected Theme," send it into the background, and rarely mention it, except with an apology as to its uselessness; indeed, giving the impression that he who does preach it, is guilty of some offence, if not against decency and order, at least, against wisdom and knowledge.

Not only is this doctrine the predominently mentioned one of the Bible, it is, also, the one bound up with every other doctrine of the Word of God; so bound up, that it cannot be neglected without disaster to the whole body of truth.

It is bound up with every Fundamental doctrine.

It is bound up with the doctrine of the Resurrection.

Victory over death, the change from corruption to incorruption, from mortality to immortality, the resurrection, transfiguration, and translation of the church, are wholly and alone at the Coming of Christ.

It is bound up with the doctrine of Divine Sonship in believers, even as it is written:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

It is bound up with the doctrine of the Deliverance of Creation from the Bondage of Corruption.

If you will put your ear to the breast of old mother earth, you will hear her travail groans and cries as she seeks to bring forth a world into the light of peace, beyond the agony of human suffering, and the stain of sin; if you listen, throughout her borders, in all the operation of her laws, you will hear the protest against that condition of existence where birth is followed by death, where hope is chased by despair, and where defeat, night, and silence, end the scene. The Apostle represents this groaning and protesting creation like one on the "tip-toe of expectation" craning the neck, and looking forward to that hour when she shall be delivered from her bondage, and be manifested into the "glorious liberty of the sons of God" at the Coming of our Lord Jesus Christ.

It is bound up with the doctrine of the Triumph of God and Christ over Satan.

Jesus Christ died that He might destroy "him that hath the power of death, that is, the Devil;" but this consummation devoutly to be wished for, cannot take place till the door in Heaven opens, and the Lord Christ with His ascended church shall come forth, like an army with banners, to lay hold on that old Serpent, which is the Devil, and Satan, and bind him for a thousand years.

It is bound up with the doctrine of the Recognition of the dead, as it is written:

"Then," in the day of the Lord's coming, "we

shall know even as we are known." Wherefore the Apostle writes to the Thessalonians that they will be his crown and rejoicing, whether by resurrection or translation, in the Presence of our Lord Jesus Christ at His Coming.

It is bound up with every exhortation to Christian Living.

Would the Apostle exhort Christians to attend on the service of the Lord's Day and not forsake the assembling of themselves together as the manner of some is, he does so by an appeal to the imminency of the Lord's Coming.

Would he exhort to faithfulness in the Breaking of Bread, he does so by saying unto them: "Ye do show the Lord's death *till He come*." Thus making manifest that this ordinance is to be observed in the light of the Lord's Coming and that each time we gather at The Table whether we know it or not, we are proclaiming that the Second Coming of Christ is the *terminus ad quem* of Christian pilgrimage.

Does the Apostle exhort to Christian Liberality, he does so, by the Coming of the Lord.

Would he inspire to Holy Living, he says: "I pray God your whole spirit and soul and body be preserved blameless unto the Coming of our Lord Jesus Christ."

Would he comfort those who mourn above their Christian dead, he does so, by the fact of the Second Coming, telling them that, "the Lord HIMSELF, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be CAUGHT UP TOGETHER WITH THEM in the clouds to meet the Lord in the air." And then, speaking by inspiration, he adds: "Wherefore COMFORT ONE ANOTHER

WITH THESE WORDS." That is to say, the blessed words that the Lord is coming to bring the dead and the living saints together in His presence.

Does the Apostle see that "perilous times" are at hand in which there shall be a form of godliness but denying the power therof, an hour coming when the church will no longer endure sound doctrine, but heaping to themselves teachers who shall tickle their ears, be turned away from the truth and unto fables; and does he desire to exhort the Christian minister to be faithful among the faithless found, he does so, by the Coming of Christ, saying:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, *and by* (such is the true rendering) HIS APPEARING and His kingdom; PREACH THE WORD."

Does he see the time approaching when there shall be a great apostasy, a great falling away, and Antichrist seated in the Temple of God showing himself that he is God; and would he comfort the minds of the followers of the truth as against The Lie, he does so by declaring that the Lord is coming in His might and power to destroy with the breath of His lips this last masterpiece of Satan.

Does the Apostle James see that in the closing hours of this dispensation Capital and Labor shall look at each other with scowling faces and clenched hands; does he see that rich men shall heap up treasures for the last days, that there will be an immense accumulation of wealth in the hands of the few, and that the rust of unused money shall eat like a gangrene in the hands of those who hold it; does he see that the lawful wage of the laborer by unjust combination is kept back from him, and does he hear the voice of that injustice crying in the ears of the Lord of Sabaoth; does he see that

impatience at this injustice is unnerving the hearts of those who confess the name of Christ, and that the temptation to take justice in their own hands is gaining ground; and would he counsel them not to be guilty of such treason against the profession they have made as the followers of a rejected Christ, he does so by saying unto them: "Be patient, therefore, brethren, UNTO THE COMING OF THE LORD." Again: "The Coming of the Lord draweth nigh." And this climax: "Behold the Judge STANDETH BEFORE THE DOOR."

Would the Apostle Peter exhort the Christian Pastors to faithfulness in that most solemn and arduous of tasks, the shepherding of the flock, he does so by announcing to them that when Christ "the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away."

Does the Apostle Jude exhort to stand by the faith once delivered to the saints, he does so by quoting the testimony of Enoch the seventh from Adam that the Lord with ten-thousands of His saints is coming.

Do the prophets of the Old Testament announce in joyful accents that there shall be a time when the knowledge of the Lord will cover the earth as the waters cover the face of the deep, they do so by declaring in unbroken symmetry of speech that this era of righteousness and splendor shall be introduced by the Coming of the Holy One of Israel, even the Lord Jesus Christ.

Does the Lord Jesus Christ Himself fortell the end of this age as a terrific crisis in the world's history; does He announce with all the ex-cathedra authority of headquarter's truth, with all the incontrovertible authority of Him who is The Truth and no lie that the end of this age will be in wars, in the multiplication of lawlessness, the mob ele-

ment rising and falling in its emotions with cries like the roaring of the seas, and men's hearts failing them for fear, in looking after the things that are coming on the earth; does He raise the question whether faith, *the* faith, shall abide to the end; and would He give comfort in the darkness which His words seem to inspire, He does so by assuring us that in the deepest hour of the earth's spiritual midnight He will Himself come as the Light of the world, that light without which the earth must abide in its darkness forever.

In short, the Coming of Christ considered as a testimony is so bound up with the varied doctrines of the Word of God, that it is impossible to neglect it without producing a fatal lack of emphasis in any doctrine preached.

Let the preacher lose sight of, or make secondary, the fact that Christ is coming back to this world as a glorified man, the man who was raised from the dead in the body in which He died, and it will not be long before he will lose sight of the veritable resurrection of Christ; and losing sight of that immortal body on the throne, the transition to the moment when the incarnation is seen only as an incident and not as it is the perpetual incorporation of the eternal God, will not be long deferred; nor will it be long before such a preacher will find himself upon the threshold of that unecclesiastical, but all-pervading Unitarianism which finds no need either of Incarnation or Resurrection.

So bound up with the body of truth is this testimony of the Second Coming that there are doctrines which cannot be fully presented without holding them up in the light of it.

This is illustrated in the doctrine of Atonement, and may be demonstrated by looking at the type in the wilderness.

On the great day of Atonement after he had offered the sacrifice on the altar, the high priest went within the veil, into the most holy place, to make atonement (and let it be remembered that the atonement was not made on the altar, but within the veil as the type of Heaven, and that in fulfillment of that type the Lord Jesus Christ did not make atonement on the cross, but in Heaven after His resurrection); the high priest, let it be repeated, went within the veil to make atonement, and not till he came out the second time, and not till the man who had led away the live goat came back in the sight of all the people without that sin offering, could it be said that the atonement was complete and justified to the expectation of the people. Now says the Apostle referring to this event as only a shadow, and bringing into the mind of his hearers the substance, "So Christ was once offered to bear the sins of many; and to them that look for Him shall He appear the Second Time without sin (offering) unto salvation." Thus this whole dispensation is antetypically the Day of Atonement, and its last emphasis will be the Coming of Christ.

You might just as well take the auricle and ventricle out of the heart and expect that it would not affect the circulation of the blood, as to imagine for a moment that the doctrine of the Second Coming can be neglected without affecting and deranging the whole body of truth.

In the face of such testimony and demonstration to neglect the preaching of the Second Coming seems well-nigh criminal; and he who wilfully does it with the light of an open Bible before him is arranging for himself at the Judgment Seat of Christ a moment of shame and sorrow, the shame and sorrow of a workman who has not studied to

show himself approved unto God, and who in the hour of his chosen responsibility failed to rightly divide His Word.

From the Scriptural point of view the Coming of Christ is a Second coming.

It has been, and is so presented that it might well be described as a many times coming.

It is said that Christ came at the destruction of Jerusalem under the Romans, that He comes in pestilence and plague, whenever the clouds gather, the winds sweep, or the tidal waves rush upon the shore as they did at Galveston; that He comes each time a godly man dies, or a saintly woman goes home to God; and in all reverence it may be said that only God Himself knows or can keep account of the different ways and times in which the Lord is to come, as taught by those who have neglected the Scriptural declaration that, "He shall appear the Second time."

The statement that the destruction of Jersalem was the Coming of Christ is one of those statements which metaphorically speaking ought to be put in a straight-jacket, in order that it might no longer present the spectacle of exegesis gone mad. The idea has been repeated so often that it has all the sacredness of Holy Writ to a certain class of minds.

The statement is so entirely and excuselessly absurd, that it seems scarcely worth the while even to reply to its platitudinous repetition.

The simple facts concerning the Destruction of Jerusalem, and its relation to the Coming of Christ, are these: in the twenty-first of Luke, our Lord says three things: 1. Jerusalem will be besieged and taken. 2. Jerusalem will be trodden down by the Gentiles. 3. When the treading down by the Gentiles is fulfilled, "Then shall they see the Son of

Man Coming." The order given by the Lord therefore is, 1. Jerusalem taken. 2. Jerusalem trodden down. 3. The appearing of Christ; and, consequently, a *Whole Period* called the *Treading Down of the Gentiles*, between the Destruction of Jerusalem, and the Appearing of Christ a Second time.

In the twenty-fourth of Matthew, the Lord declares that there shall be a Tribulation coming upon Jerusalem and Judea, such as the world has never known, nor shall ever know again.

This terrific Tribulation He declares will be followed *immediately* by His Appearing in Glory, even as it is written: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: *and then* shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth (of Judea, according to the context: v. 16: "Then let them which be in Judea flee into the mountains"); then shall all the tribes of the earth mourn, and they shall SEE the Son of man Coming in the clouds of heaven with power and great glory."

No such event took place *immediately* after the destruction of Jerusalem by Titus, it never has taken place; therefore, the Tribulation cannot refer to any destruction of Jerusalem in the past; it is a tribulation in connection with Jerusalem in the future; and as the Appearing of Christ is to take place immediately after the tribulation, then the Second Appearing of Christ is still future; whatever else may be involved in the Tribulation, it does not, it cannot teach that the destruction of Jerusalem centuries ago was the Coming of Christ. To assume that the agony of Jerusalem in that great siege, and the Providential

visitation of the judgment on the guilty people, are equivalent to the Appearing of Christ; or to assume that Christ came at all, even invisibly, is one of those gratuitous suggestions incapable of exposition which is, no doubt, permitted by the inscrutable wisdom, longsuffering and forbearance of God.

To say that He who is health and strength, and who is promised to us in the glory of the Father, comes in the Bubonic plague, in pestilence and famine, are contradictions of terms.

To say that the wild, lawless storm is the Coming of Christ is to contradict the scene yonder in Galilee, when arising from the pillow in the hinder part of the ship where He had been asleep He looked out upon the black, raging tempest, said, "Peace, be still," and thus became the end instead of beginning of the storm.

But of all crude and false expositions is that which seeks to make death figure forth as the Second Coming of Christ. If it were not so grave a violation of the Word of God, and every legitimate principle of exegesis, it might well provoke the keenest and most merciless satire. But to the Word and the Testimony, what saith it? The answer is that so far from Christ coming to the believer at death, the believer at death GOES TO BE WITH CHRIST, even as it is written: "Having a desire to depart, and be with Christ." And yonder we have a scenic demonstration of it. Stephen has been condemned to death by the Jewish Sanhedrin. In the council he looks up and sees the heavens open and Jesus standing at the right hand of God. He sees him standing there just as one might stand at the threshold of his home if he desired to act the part of a cultured host in receiving his invited guests; thus Jesus seeing the tragedy approaching and the hour of the martyr's death and departure for heaven

at hand, rises up in all the courtly love of the perfect host to receive His invited guest; now they have their victim down upon his knees outside the gate, the stones raining upon him, marring his face as his Master's face was marred; and knowing the end is near Stephen lifts up his voice beseechingly for what? That the Lord may come to him? Nay, he lifts up his voice and says: "Lord Jesus, RECEIVE my spirit." Thus at death Stephen departs to be with his Lord. Wherefore speaking by inspiration the Apostle declares that at death we are "Absent from the body and present with the Lord."

But yonder on the shore of the lake, after His resurrection, the Lord Himself brings the truth to view in open demonstration. He had just told Peter how he might die, and Peter filled with that unconquerable spirit of the unfitness of things which had so often betrayed him turned to the Lord and demanded of Him what John should do. The Lord rebuked him, declaring that it was a matter that did not concern him, saying: "If I will that he tarry till I come, what is that to thee? Follow thou me." And we are told significantly, "then went this saying abroad among the brethren, that that disciple SHOULD NOT DIE." Now if the Coming of Christ meant death, then the disciples ought to have said: "This man will surely die, seeing that the Lord comes at death, and has fixed the term of this man's service till He come." But just because they knew that the Lord was Life, and therefore the enemy of death, they said: "*Since John is to wait till the Lord comes back, he will never die.*"

It is true that the Lord had not said that John should positively wait until His return; it is true He had only raised the question and drawn Peter's attention to the fact that this issue of waiting was a matter entirely dependent on His will, and that this

was a domain into which Peter had no right to intrude; yet, nevertheless, the possibility that John might remain till the Second Coming was *primae facie* evidence to the disciples that John would not die. No more living demonstration could be given of the utter fallacy of the doctrine that the Coming of the Lord of Life means death.

All this is in evidence that the Coming of Christ is not the thousand and one things applied to it as such, but that it is indeed, in very truth, what the Apostle declares it to be, "A Second Appearing."

According to Scripture the Coming of Christ is a Personal Coming.

It is written: "The Lord HIMSELF shall descend from Heaven."

Concerning this selfhood we are in no doubt. No sooner had He ascended into Heaven than the angels descended to comfort the hearts of the sorrowing disciples with the sublime assurance: "Ye men of Galilee, why stand ye gazing up into Heaven, this SAME Jesus—shall so come in like manner."

The same Jesus, He who walked by blue Galilee, who sat on the well curb of Sychar with the shadows of noon under His feet, the dust of earth on His garments, the love of God in His heart, the grace of salvation on His lips, and the touch of healing in His hands.

He is coming with the stigmata of the cross; so coming that every eye may see Him, and all they who pierced Him; coming so that repentant Israel may ask, whence are these wounds in Thy hands, and hear him answer that these are the wounds which He received in the house of His friends; coming so that we may look at Him not only as He is, but as He was, looking upon Him with our eyes, hearing Him with our ears, and handling Him with our hands; coming in the body which His mother

Mary gave Him, in the dust of earth, crystallized with immortality.

The doctrine of Scripture is that the Second Personal Coming of Christ is Imminent.

The Apostles believed that the Lord might come in their day. They believed He might come at any moment, that at any turn of the road He might lay His hand upon them and with the sound of the trumpet shout them up into glory.

So far from telling Christians to prepare for death and Heaven, the Apostles exhorted them to be on the constant guard for the Lord's Return, assuring them that "we shall not all sleep (that is to say die) and that there would be thus a possibility of belonging to that generation to whom the Coming of the Lord *could not* mean death." They took up the exhortation of the Lord Himself: "What I say unto you, I say unto all, Watch."

As already shown, they based their exhortations to every precept of Christian living on the imminency of this Coming, and couched these exhortations in such precision of language that there is no other alternative, if this Coming is not imminent, but that these Apostles were either deceived or ignorant men, or wholly a set of shameless deceivers.

Either dilemma, whether of ignorance or wilful deception, is destructive to New Testament authority, vitiates every other doctrine, and rings the knell of their Inspiration.

Assuming, however, that the New Testament is the inspired Word of God, it follows inevitably that there is no warrant for the interposition of times and seasons between us and the Coming of our Lord. Certainly there is no warrant for that colossal heresy, that invented theory, of a thousand years of Gospel triumph; no warrant for that rhetorical

sophistry, that we are to have the "purple and gold of Millennial glory" before He comes.

Those who have the audacity to proclaim the Post-millennial coming of the Son of God are forced to do so with the assumption that they possess a knowledge as to the date of that supreme event, not only greater than that of any other set of men, greater even than that of the angels of God, but greater than that of the Son of God Himself; for He who is supposed to be the final authority in the matter has said: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son.*"

There is no doubt that in the present state of the church it would be easy in any address to start the issue and the controversy as to the inspiration and infallibility of the Bible.

There is a school of preaching which teaches that the Bible is true only in spots; and that those who would read it must do so by a hop, skip and jump method, hopping clear over to the other side of the Hexateuch, skipping Joshua and the Judges, skipping the Synoptics, jumping over a large part of the Johannic gospel, quietly but skilfully leaping over the book of Acts as a gymnast will leap over a patch-work quilt spread beneath him, and at the book of the Revelation not jumping at all, considering that book no more worthy of attention than a wild man's ravings.

No doubt battles can be fought over the question as to whether the Bible is true or false, but there is one fact about which no intelligent, well read man has any right to have a single second's issue, and that is: the New Testament does say in language which it is impossible to mistake, that the Coming of Christ is imminent, that it may take place at any moment.

He, therefore, who places ten days or a thousand years between us and the Coming of the Lord, contradicts Him, falsifies Him, and charges Him with fallibility within the sound of His own words: "Watch therefore; for ye know *neither the day nor the hour* wherein the Son of man cometh."

The Coming of Christ is the one event which in Scripture is always on the horizon, and like the sunlight, illuminates all the theologic landscape with its glow and color. So emphasized is this imminency that he who should read the New Testament for the first time would close the book with the involuntary impression that the next thing was the Coming of Christ.

The Coming of Christ, while one grand event, has Two distinct stages, or parts; a Secret, and an Open or Public part.

In the first He comes into the air, in the second to the Mount of Olives; in the first He comes to the church, in the second to Israel; in the first He comes for His Church, in the second with His Church; in the first He comes to a marriage, in the second to a judgment; in the first as a Bridegroom, in the second as the King; in the first to gather the Church and present it to Himself, a holy and acceptable Church, in the second, to establish His kingdom, and with the church in righteousness rule the earth.

The first part is symbolized by the morning star, the second by the rising of the sun; the first by the thief who comes in the night without warning, the the second by the lightning that flashes across the sky with accompanying thunder; in the first part the church will be caught away into the air secretly as Enoch was caught away before the flood, as Lot was snatched out of Sodom before the fire, as Elijah was swept up to glory without dying, as Paul was caught

up to the third heavens alive, and as the Son of God Himself passed upward into and through the heavens to the throne of God without the knowledge of the world.

This first part in the Greek is called Parousia, and means His Bodily Presence; the second in the same language is called the Epiphaniea, and means the *Manifestation* of His Bodily Presence; the first is called "Our Gathering together *unto* Him," the second "Our Appearing *with* Him in Glory," or the Glorious Appearing; the first is commonly spoken of in Scripture as the "Coming of the Lord," the second is known as "The Day of the Lord."

Between these two parts of the second Advent there are at least seven prophetic years, and these seven years form the burden of the book of Daniel and the book of Revelation.

Between us and the Secret Coming of the Lord, the Parousia, there is not a single predicted event; between us and the second part of this Second Coming there are many predicted events, the universal European war, the restoration of Israel to their own land, the rise of Antichrist, and the final union of all the Eastern nations under Russia as the Gog and Magog of Ezekiel.

The attitude of the church is locally and practically in relation to the first or secret part of our Lord's Coming, while the attitude of Israel is, and must always be, towards the open, or glorious Coming. Israel's attitude is that of waiting for a sign, the church's attitude is that of waiting for a sound; just as Israel of old were waiting on the hither side of Jordan for the sound of a trump that they might go over and possess the Land, so the church is waiting on the hither side of time for the sound of the trump of God, that she may go over and possess

in the glory of her promised immortality all the land that lieth beyond the shadow of death.

The Coming of Christ is held out as "The Blessed Hope" of the church. Nowhere are Christians exhorted to prepare for death or hope for Heaven, but always, without a single break in the utterance, to watch, to wait, to hope for the Coming of the Lord.

And well may the church so watch, and wait, and hope; that Coming means the end of her long and weary pilgrimage, it means the putting off the garments of the traveler and putting on the garments of home; it means the triumph over sin, sickness, sorrow and death; it means no longer the world's suppliant, but its ruler; it means the presence of the king, the possession of His likeness, the share of His throne, and the administration of His kingdom; it means everything for which the church has hoped and prayed, all for which she has striven and endured; it means the girding her with final power for the accomplishment for all the purpose for which God determined her from the unbeginning depths of eternity; it means the accomplishment in certitude of that which is now sought with hesitation and uncertain success, the bringing of the whole world at last to the feet of the Crucified, where with unspeakable joy she may hear every tongue confess that Jesus Christ is Lord to the glory of God the Father; it means the reaching of that moment when there will be no longer the need of intercession for erring saints, seeing that each saint shall be shining in all the glory of the Intercessor; it means no longer the need of the written Word, nor of teachers, seeing that "All shall know the Lord from the least to the greatest," as He says, "I will put my laws into their mind, and write them in their hearts," and shall Himself, *as the source of*

the written Word, be the living, present and infallible Revelation of God's mind to men; oh, this Coming of Christ and the Translation of the church means the fulfillment as human minds have little dreamed of it, of that immense promise, that "The knowledge of the Lord shall cover the earth as the waters the face of the deep."

Small wonder is it that the Coming of Christ is called the Blessed Hope to the church, when it means her exaltation, the triumph of her Lord, and the salvation of the whole world; but wonder beyond measure it is, that in the face of the fact that the beginning of these "days of Heaven on earth" is imminent, in the imminent Coming of our Lord, and in the face of the fact that all Scripture proclaims it, that the church in any part of it, whether in pulpit or in pew, should turn her back upon it; or that any of her accredited ministers should neglect the story of it, seek to hide the beauty of its shining, or rob the sorrowing of the blessedness of its comfort.

The Coming of Christ, and in its last analysis, the appearing of Christ in glory, is the only hope for Israel; and this is concretely illustrated in the story of Paul's conversion: he was never converted by the preaching of the Gospel, but by the appearing of Christ in glory above the Damascus gates.

He tells us that he is as one born out of due time, and therefore set ahead of the time that he might be a prophecy and pledge of the way and manner in which his own nation should afterwards be saved.

Only when Israel shall see their Messiah coming in glory will they believe on Him; then shall they be in mourning for Him as one mourneth for the dead; then shall they take up the fifty-third chapter of Isaiah and chant with lamentation and mingled hope before Him: "We did esteem Him stricken, smitten

of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed"; then shall a fountain be opened for uncleanness and sin in the City of David, and so, "All Israel shall be saved," in fulfillment of that promise that, "The Deliverer shall come unto Zion and turn away ungodliness from Jacob."

Only when Messiah the Lord shall come in glory can Israel become the "Head and no longer the Tail of nations." Only when Christ the Lord comes to take the throne of His father David will Israel and Judah fully enter into and possess the Covenant land.

The Coming of Christ then is that one event which holds out hope for this people "scattered and peeled."

The Coming of Christ taken in its completed sense is the only hope of the world governmentally.

Over all the vain endeavors at self government, over all the uprise of human plans in governmental schemes, over monarchy and mob, may be heard the voice of God saying: "I will overturn it, I will overturn it till He comes whose right it is to reign; and I will give it Him." Only when the Lord's judgments are in the earth, so it is written, "will the people learn righteousness." Only when government is administered in the hands of a righteous man, God's Man, the Second and Eternal Man, will men beat their swords into ploughshares, and their spears into pruning hooks.

In short, only by the Coming of Christ will the failure of the first man be undone, the subtilty of Satan be matched, sin be uprooted, death be abolished, redemption be completed, Paradise be re-

gained, and the whole earth be filled with the glory of God.

Such is this doctrine which in many quarters of the church has practically fallen out of the scheme of preaching.

All the more then because of the neglect of it, it ought to be preached. This is indeed Apostolic principle. Just as soon as the Apostle warns Timothy, the young preacher, that the time is coming when the church will no longer endure sound doctrine, he urges him by all means to preach it "in season and out of season."

This doctrine of the Second Coming, therefore, ought to be preached, and insistently, and fully preached.

It ought to be preached in order that the church might not get a false concept of her relation to the world in this age, and that she might not continue to think that her only way to Heaven and glory was through the darkness and gloom of the grave. It ought to be preached in order that she might always be on the alert to proclaim the Gospel committed to her charge, lest coming suddenly the Lord should find her asleep on the bosom of a dead world.

It ought to be preached in order that the elect remnant in Israel might as in the days of Pentecost believe, and become a part of the church, thus attaining, even, unto more than natural blessing.

It ought to be preached that the men of the world might see that there is something more imminent than death, and that at any moment, the Master might rise up and shut to the door of grace.

It ought to be preached by the preacher for his own benefit, in order that he might see the stately march of all the doctrines of the Word of God, as they move forward in serried rank and cast their

trophies at the feet of the Coming King, saluting Him as the inspiration and objective of them all.

The doctrine cannot be preached too much.

No more gratuitous libel was ever circulated than the assertion that the preaching of it has in it a tendency to lead the preacher to ride it as a hobby. Let any man try to ride it as a hobby, and he will find instead that he is riding in the chariot car of God's glory, and that every spoke in every wheel is flashing forth every other doctrine, testifying that every doctrine consummates itself in this Doctrine of doctrines; and that this identical doctrine is being born swiftly and triumphantly forward because it rests on the revolution of all other doctrines.

No man can faithfully preach the Second Coming and neglect any doctrine of the Word. No man who believes in the imminent Coming of the Lord and knows how to preach it, will ever be guilty of denying the inspiration of that Word, the resurrection of the body, or the glory and necessity of Atonement. If any of the fundamental doctrines are neglected, as it is charged in "Modern Preaching," the neglect will not be found crouching at the door of him who preaches the Coming of his Lord.

. . . . . .

Nay, let any one take up this doctrine and preach it, it will make the Risen and Ascended Lord the most real thing in all the universe of God to him; it will keep the door in Heaven open, and let the light from the land of the living fall across the land of the dying; it will keep the ear open and alert to hear the sound of His voice; it will sweep through the soul like a purifying breath from the lips of the King, leading that soul to purify itself, as it is writ-

ten, "He that hath this Hope on Him, purifieth himself, even as He is pure"; it will make the written Word to shine as a burnished mirror, reflecting the glory of God; it will gird him who believes and preaches it, in the face of any pain or disaster, with all the strength of one who sore beleaguered, hears the sound of delivering footsteps; or, as of one who in the dark and black night feels the gleam of coming day upon his brow.

If to-day Jesus Christ is the supreme actuality of my life; if to-day this written Word is to me the symphony of Heaven and of earth; if to-day my faith is stronger and my hope brighter; if to-day in face of the world's deepening pessimism, its weakness, weariness and woe, I find myself filled with an unconquerable optimism, with an unhesitating faith in God's ultimate and infinite triumph, it is because I believe that at any moment I may hear a voice like the voice of a trumpet talking with me and saying, "Come up hither"; and that in an instant, in the twinkling of an eye, I may be in His presence, not to lay the armor down and be at rest, but to come forth clad in the Master's likeness, and with Him descend as He goes forth to take His own world again; taking it as He will, by creation's undisputed right, by blood redemption and kingly conquest.

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Let no man fear that in preaching the Second Coming he is committed to the minimizing of the cross.

Nay, rather, let us hold up the cross till men shall see it as the very heart throb of God, the mighty manifestation of His measureless love; let us hold it up till it shall be seen that all the claims of Divine righteousness have been fully and finally

met there; let us hold it up till men shall see that it is no longer the Sin question but the Son question; let us hold it up till men shall see the crown of thorns stabbing His brow and marring His face as no face of man was ever marred; but let us hold it up so that men may see that this marred and crucified One is also the risen and glorified One; yea, let us so hold it up that men may see that this risen and glorified One, this "Man in Glory," is coming back in the body in which He was crucified, "This same Jesus": yea and amen, let us hold it up for every eye like that of the serpent bitten Israelite to see; but let us hold it up in the light of that Second Coming, till as men cast their gaze upon it they shall behold the crown of thorns slowly but surely transforming into the crown of Glory on the radiant head of your Coming King and mine.

THE TWO NATURES.

The flesh lusteth against the spirit, and the spirit against the flesh: these are contrary the one to the other.

—*Galatians v : 17.*

THE TWO NATURES.

Every Christian has a conscious *experience* of the Two Natures.

Few Christians know anything of the *doctrine* of the Two Natures. Having the experience and not able to account for it there is much sorrow and discouragement. For example, the young convert is rejoicing in his new found relation to Christ; he has turned his back on the world, the flesh, and the Devil; he is seeking to cultivate the spiritual inclinations that have now seemingly taken possession of his life and made the world a new world to him; he is full of exultation and delight that the old way of sin is gone forever, that henceforth the pathway to the City of God will be a pathway of perfect peace, when, suddenly, he is confronted with the stubborn fact that the old forces of sin and fleshly inclinations are in him quite as strong, if not stronger than ever; he finds a sudden paralysis in his spiritual tendencies, and as a consequence is amazed, distressed and discouraged. Indeed it is here that the departure of multitudes of Christians begins into that half-and-half life for Christ, going off more and more from Him and the profession they made of His name, and justifying themselves in the fact that they have found that they are still in the old bonds, have been tempted, and fallen, and therefore have no longer any sense of confidence or hope in the Christian career; justifying themselves still further, perhaps, with the conclusion that it was all a mistake, that no doubt they never were converted, if, really, there be such a thing as conversion.

Now if they had been taught at the outset that the moment they were brougt to know the Lord Jesus Christ a new and distinct spiritual nature was communicated to them, and that the old nature of the flesh remained, waiting for its occasion under the suggestion of the Devil to throw itself in their pathway, tempt them, and cast them down; if they had known that while it is not possible to get rid of this "old man" till death, or the Coming of the Lord, yet that it is possible to starve the flesh, keep it under, and fight the good fight of faith to a finish of victory for God and man; if they had known that this uprising of the flesh is in the very nature of regeneration, that the coming in of Christ into the soul stirs up sooner or later all the enmity of the flesh, and that it does not take God unawares; if they had known that the manifestation of the old nature in them was not a witness that they had never been made partakers of Christ but, on the contrary, was an evidence that this new nature of Christ was there, and, like Christ Himself in the wilderness was now to be put to the proof by the Devil through the weakness of the flesh; if they had known all this and had been clearly taught how to deal with this dual condition in them, how to starve the old nature and feed the new, and thus come forth a triumphant son of God; I repeat that if they had known all this, they would have been spared the disappointment and humiliation of their Christian profession.

There can be no question that if Christians today comprehended the fact and truth about the existence and interplay of the nature bequeathed to them by Adam through generation, and the nature bequeathed to them by the Son of God through regeneration, we should find less numerous that class of religious presons known as "back-sliders," and

see a more intelligent and stalwart following of the Christ of God.

It is of the last importance then that the Christian should know the doctrine of the heretofore inexplicable facts in him.

It is to that end this Bible lesson is given.

The teaching of the Scriptures is clear and unmistakable.

1. There is a nature of the flesh.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature (this nature of the flesh) the children of wrath, even as others." Ephesians ii: 3.

2. This nature comes in by birth.

"That which is born of the flesh is flesh." John vi: 6; Ephesians, iv: 22.

This is the nature originally born in us, or rather this is the nature of our first birth.

3. This nature is called the "Old man." Romans vi: 6; Ephesians iv: 22.

4. Called "The Natural man." "But the natural man receiveth not the things of the Spirit of God." I Corinthians ii: 14.

5. It is enmity against God. Because the carnal mind (the nature of the flesh) is enmity against God." Romans viii: 7.

6. There is no good thing in it. "For I know that in me (that is in my flesh) dwelleth no good thing." Romans vii: 18.

"The heart (that is the nature of the flesh) is deceitful above all things, and desperately wicked; who can know it?" Jeremiah xvii: 9.

And the conclusion is, that God only has fathomed its depths.

"For out of the heart (nature of flesh) proceed evil thoughts, murders, adulteries, fornications,

thefts, false witness, blasphemes." Matthew xv: 19.

"What the law could not do, in that it was weak through the flesh." Romans viii: 3.

That is to say, not that the law in itself was weak, for the law is holy and good, but that the flesh is weak; it has no strength to meet the demands of the law for righteousness.

7. The nature of the flesh cannot be changed.

"It is not subject to the law of God, neither indeed can be." Romans viii: 7.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jeremiah xiii: 23.

8. God has pronounced sentence of death against it.

"And god said unto Noah, the end of all flesh is come before me." Genesis vi: 13.

"In Adam all die." I Cor. xv: 22.

"By nature (this nature of flesh) the children of wrath." Ephesians ii: 3.

9. There is a nature of Spirit.

"That which is born of the Spirit is Spirit." John iii: 6.

As that which is born is a nature of things, so that which is born, *ek tou pneumatos*, out of the Spirit is a nature of spirit.

10. This nature of Spirit is called "Christ in you."

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory." Colossians, i: 27.

11. This nature is called "Life."

"He that hath the Son (Christ in you) hath Life." I John v: 11, 12.

12. This nature of Spirit is received by, and

through, faith in the promises, the written promises of God.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature (the nature of the Spirit) having escaped the corruption that is in the world through lust." II Peter i: 3, 4.

13. This divine nature, this Christ nature, this nature of Spirit, is wrought in the believer through the Holy Spirit, and the written Word.

The Holy Spirit is the Divine Agent and Infinite Efficiency.

The written Word is the Perfect Instrument, in the hands of the Spirit.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii: 5.

We have a direct Scripture in which water is set forth as the symbol of the Word. Ephesians v: 26. "The washing of water by the Word." In John xv: 3, our Lord says: "Ye are clean through the Word which I have spoken unto you." In Proverbs xxv: 25, it is written: "As cold waters to a thirsty soul, so is Good News (The Gospel, the Word of God) from a far country (from Heaven the source of the Word)."

Whenever the Spirit is mentioned in connection with water, it signifies the Spirit in operation with the Word; it signifies the Word used by the Spirit as His Instrument.

To be born therefore of water and Spirit, literally out of water and out of Spirit, is the New Testament way of saying that the Spirit is the Agent, and the Word the Instrument in this new birth of a human soul.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by

the washing of regeneration (by the washing of the Word) and renewing of the Holy Ghost." Titus iii : 5.

"Seeing ye have purified your souls in obeying the TRUTH THROUGH THE SPIRIT." "Being born again, not of corruptible seed, but of incorruptible, by the Word of God." I Peter, i : 22, 23.

"It is the Spirit that quickeneth : the flesh profiteth nothing : the words I speak unto you, they are Spirit, and they are Life." John vi : 63.

Here then from headquarters we have the statement that His Words are very spirit and life; that His Word and Spirit are Instrument and Agent in the immense work of creating a new nature for the believer.

14. These two natures of flesh and Spirit, dwell side by side in each believer.

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians vi : 7, 8.

The man whom the Apostle is here addressing is a Christian man; and in thus suggesting to him that he may sow either to flesh or Spirit, and as the sowing must necessarily be to himself, the Apostle demonstrates that this Christian man possesses in himself, and side by side, the two natures of flesh and Spirit.

15. The flesh is constantly fighting against the Spirit.

"For I know that in me (that is, in my flesh) dwelleth no good thing : for to will is present with me; but how to perform that which is good I find not."

"For the good that I would I do not : but the evil which I would not, that I do."

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

"I find then a law, that, when I would do good, evil is present with me."

"For I delight in the law of God after the inward man."

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Romans vii: 18-23.

In this remarkable passage the Apostle speaks of the "inward man" who delights in the law of God, and of the flesh, which delights in sin, and the violation of the law.

This inward man is none other than that new nature born of the Spirit; and the wretchedness which lead the Apostle to cry out in v. 24, "O wretched man that I am," is the result of this unceasing assault against every endeavor of the new man to live in the way of righteousness and truth.

In other words the Apostle represents himself as one who at one moment is led by a power to seek after God and all His ways, and at another is carried off his feet by the sweep of a power for evil that he is just beginning to comprehend as having its headquarters and resource in Him.

His experience is that, in varying degree, of the average Christian, sinning and repenting; anxious to do the will of God, and in a measure doing it till, alas, in an unexpected moment, some sudden surge of that old nature of sin proves stronger in its impetus than all the desires of the spirit; and the end of his good resolves finds him going, like the dumb beast driven, after all the ways of evil.

And it is here that the discouragement and, often, the disaster of Christian lives begin, this first awakening to the fact that, in spite of regeneration, in spite of the new creation of the Spirit, in spite of the fact of Christ in them the hope of glory, and

the promised strength of God, they are still sinful, still pervaded by sinful impulses; and worse than all, that this inclination to sin seems all the stronger for even the slight endeavor to do the will of God and Christ.

Sad and bitter as may be the awakening to the fact, it is a fact; it is a fact that the old nature of sin abides, and has not been changed. Nay, it is all the more virulent because the coming-in of the Christ nature is the challenge to it. Not until we are regenerated, not until the breath of Heaven comes into our souls, and we get the light of the revelation of the Divine will do we begin to know the depths of the flesh, and its power for sin.

There are Christians who have been dumbfounded to discover in themselves tendencies which they never knew till they had turned unto the Lord.

It ought not to be a surprise. Until that moment when the new nature comes in the body has been the stronghold of sin.

Now there is a new tenant in the soul, none other than the heaven born sonship of God; and this new life stirs and inspires all the bitterness of the old.

Nor need there be any illusion, the old nature will never cease in its assaults on the child of God thus committed to the soul. Just as all the forces of earth and hell began moving against the first Son of God so soon as He came into the world, and continued their assaults to the end, so now that He is wrought once more in earth, but this time in the soul of him who believes, these same earth and hell forces within will arise to renewed endeavor to slay and kill, and so continue it to the end.

16. If the flesh is against the Spirit, the Spirit is equally against the flesh.

And in this is the Christian's light and hope.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are CONTRARY the one to the other; so that ye cannot do the thing that ye would." Galatians v: 17.

Instead of "ye cannot do the things ye would," the better rendering is, "ye *may not* do the things ye would."

That is to say, the Spirit is here shown to be on the aggressive, and resisting the power of inbred sin, delivers the Christian from the surrender to its claims.

But this deliverance requires the active participation of the believer himself. In the seventh of Romans we behold the Christian under the domination of the flesh, sentimentally in favor of the good, but actually the yielding bond slave of the evil: so far as the good goes only "wretched" in his helplessness to get beyond anything better than mere sentiment. But in the fifth of Galatians the Apostle recognizes that the new man has asserted his claims to the Christian and is holding back the motions of the flesh as an invitation to that Christian to be encouraged, and walk in the Spirit, in surrender to Him, with the assurance that in so yielding the Spirit will bring him victory.

Evidently then there is an instruction needed as to the believer's relation to this new life in him. He needs to know how to deal with it, how to take care of it, and so set it in the line of its ordination that it may be the reinforcement of Heaven to the believing soul.

Just as the natural man is sustained by the food that is given to him, and the individual is responsible to see that the food is given, so is it true that

the new nature must be fed and sustained by the food proper to its nourishment.

This leads to note then that:

17. The new nature, when it first comes into the believer, is only as a babe.

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the Word." I Peter ii: 1, 2.

The Christian is here at the beginning of his profession of Christ to take the attitude of a new-born babe; and that is simply saying that the new nature of Spirit in him is as a babe; it is a new life and, relatively to the old life, as a weak infant needing nourishment.

Christ the Lord came into the world and lay upon a human breast as an infant, so is it true that He comes now at the outset to lay as an infant in the breasts of those who claim His name. Let no Christian be surprised then, nor imagine that there is any failure in the relation of God to his soul, if at the outset, he discovers that the old nature seems the stronger in him. It is so in this, that it is identified with his very body, and with a world which is under the rule of sin; while the new nature, like Christ, finds the body as an inn filled and crowded with the clients of the flesh. Only by the miracle of God was Christ introduced into the world; by a miracle is Christ wrought in any man to-day, and as first He seemed to be the revelation of goodness but of weakness, so is it now. Christ the Lord must needs grow in stature, wisdom, and favor with men, and He must grow in the soul that receives Him.

Thus it is true that at the beginning of the Christian's heavenward life, the Christ nature in him is as a babe.

18. This new nature can be sustained and made to grow in us, only by feeding on the Word of God.

"As new-born babes desire the sincere milk of the Word, that ye may grow thereby." I Peter ii: 1, 3.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jeremiah xv: 16.

The best merely human literature that was ever written will not feed the new nature. You may bring the noblest thoughts which ever sprung from a human mind, you may couch them in the most fragrant rhetoric that ever distilled the perfume of literature in the book lover's nostrils, and you will not quicken a single pulse in the new and spiritual life of the soul. Shakespeare may analyze, Milton soar, Bacon lead us step by step up the royal stairway of induction to the throne of logic, yet not a gleam of light or pulse of strength will be added to the Christ within.

There is only one food for the Son of God, and that is the Word. It is the declaration of the supreme Son of God, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" and in this He was, Himself, but quoting from the Word of God in Deuteronomy viii: 3.

How did this son of God conduct Himself in that moment of moments when on the mount of temptation He was assaulted by Satan? The answer is that He continually responded to every subtility of the Adversary by, "It is written."

He refused to take Himself out of the hands of His Father, and made the Word of His God His meat and drink, day and night; indeed if it be examined it will be found that all His speech, all His

discourses on earth, were simply the quotation, or amplification of the words of the Old Testament, and that His last words in the hour of His agony were the words long ago written of God in the Psalms.

In His prayer, He said to the Father, concerning His disciples, "I have given unto them the words which Thou gavest me." John xvii: 8.

It is the word that reveals the mind and will of God, to the sons of God, gives them light, and furnishes them with the strength needed by the way. He, therefore, who would be filled with the will of God, walk in the light, and have strength to meet the assaults of Satan, must be filled with the Word.

You would not expect to have strength to meet the duties of daily life, naturally speaking, if you did not regularly feed and sustain the body; no more can you expect that the spiritual nature in you will have strength to meet its opportunities and responsibilities if you do not sustain it with the food needed by it.

Nor will it do to feed this new nature irregularly and at haphazard. It must be fed just as regularly and carefully as one would feed his natural life.

And here may be found the secret why multitudes of Christians have no power to overcome temptation, no power to walk on in the way of their professed discipleship. They do not give the spiritual life in them any food; they starve it; many of them are living on past experiences, on remembered emotions when they were first brought to know the Lord. They would deem themselves guilty of unpardonable folly if they neglected day after day to sit down at the well spread board, and there sought to meet nature's demands; and yet, there are Christians who scarcely ever pretend to look at the Word of God. The Newspaper with its

daily record of the flesh, and fleshly suggestions; the light and unreal story, or some speculation of limited reason concerning the contradictions of things in the Word of God; some so-called liberal novel glorifying unbelief, and selling by thousands because it writes on the epitaph of its hero the declaration that he is going, somewhere, and he does not know where, whether North, South, East, or West; and is not afraid. Is it any wonder then with the spiritual nature thus starved, cut off from its only nourishment and support that it should seem to be weak, or that the Christian should not have a very lusty concept of his sonship with God, or his responsibility as such to the world about him?

Let it be remembered then that the written Word is the only food by which the new nature can be nourished and made strong to do the will of God in the Christian.

19. While these two natures, the Flesh and the Spirit are in the Believer, the Believer himself has but one responsibility; he is but one and the same person.

"For the good that I would I do not; but the evil which I would not, that I do." Romans vii: 19.

Here you have the same personality whether for good or for evil; the one responsibility, whether for sin or righeousness.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts:

And be ye renewed in the spirit of your mind:

And that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians iv: 22, 24.

The Apostle recognizes the "Old Man," and

"The New Man," but admits only one responsibility. It is the responsibility of the regenerated man to "put off," and "put on."

While the Word makes clear enough the existence of two distinct natures in the Christian it allows him no opportunity to throw the failure of his life on the possession of a nature adverse to the new. Wherefore says the Apostle: "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those who are alive from the dead, and your members as instruments of righteousness unto God." Romans xii: 13.

The divine law is: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Romans vi: 16.

20. The responsibility of the believer in relation to the flesh is fivefold.

1. He must never attempt to improve, or make a fair show of it. "For I know that in me (that is, in my flesh,) dwelleth no good thing." Romans vii: 19.

Paul's conflict in the seventh of the Romans comes from the fact, not that he sought to turn his back on sin and iniquity, but rather because he sought to lift up the flesh and force it to meet the demands of God's righteous law; he had not seen the depths of the flesh; in spite of the fact that he was a regenerated man he still had hopes of it.

There are many Christians who are priding themselves on their native honor and integrity; no doubt many Christians serve the Lord in the pride and confidence of their flesh, but the Word of God testifies that "all our righteousnesses are as filthy rags." Isaiah lxiv: 6. We are therefore to turn away from the natural good in us as well as the evil.

We are to take God's estimate of it, believe with the Son of God that "it profiteth nothing," and own that our only confidence is Christ ("in us the hope of glory").

2. We are to starve the flesh.

"Make not provision for the flesh, to fulfill the lusts thereof." Romans xiii: 14.

Do not seek some dainty bit to spice the appetite of the flesh; do not deceive yourself into the folly that if you can only get something refined and cultured, something that appeals to the best in you, you can still feed the flesh and do no harm to your spiritual nature; that you can ameliorate and soften the old nature so that it will not assault the new.

The story of the tiger is the illustration of that fallacy. So long as the tiger was nearly starved to death, so long as it caught no smell, or sight, or taste of blood, it seemed very feeble and sufficiently docile; but that fatal day when it got but for a moment the taste of blood as it abraided with its tongue the master's hand while fawning upon him, that instant all the jungle nature was aroused, inflamed; the sudden blazing of the eyes, the quick switching of the tail, the curved back, and the gathering together for a spring at the very object upon which but a moment before it had fawned, told the story of the unchangeableness of the tiger nature; we know the sequel, only when the master recognized that the tiger was tiger still did he escape from its treachery and assault.

You may starve your old nature and reduce it to a minimum of manifestation, but the fatal moment you attempt to feel it, to pamper it, give it the blood taste of the world, no matter how blue or refined that blood is, no matter though it come from the hand of æstheticism itself, it will be alive and

crouching, tiger-like, for a spring against the upper and spiritual life in your soul.

Do not cheat yourself with the idea that because you are a Christian and have been linked up with the Risen Man, and have been living with Him in heavenly places far above the cries and claims of the flesh, that it has no longer the same tastes, the same cravings; nay, there have been Christians who have lived the most consecrated of lives, have seemed to be above all power of the flesh, and have so said and testified, believing it themselves with all sincerity who in an unguarded moment have yielded to some apparently harmless appetite of the old nature; and lo, desires which they believed forever dead have come upon them with all the rush of a flood, against which they had no ready power of resistance.

There is only one way to get rid of the old nature, and that is, to starve it; you cannot kill it (actually), but you can starve it; you can never make it live in heavenly places, but you can live in heavenly places above it.

3. We are to own it as dead (judicially).

"Knowing this that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin." Romans vi: 6.

The moment of faith in Christ as our sacrifice, He is accepted as our substitute, and God looks upon us just as though we actually had been crucified with Him; wherefore, says the Apostle: "I am (Greek, I was) crucified with Christ." Galatians ii: 20.

Thus in God's sight we are indeed judicially dead. He sees us crucified in the old nature and dead to our creation standing in the old man, the old Adam.

It is for us then to put God's estimate upon ourselves, see ourselves judged and dead in relation to the old nature, and *own* it as such before God.

But we are to so own it as dead for good as well as bad.

A dead man is as inactive for good as for evil. Hence we are not even to cultivate the good in our old nature, we are not to rely upon any native righteousness in it, but own it as belonging to the dead in God's sight; and own ourselves as alive only in Christ; own that our only hope of life before God is in the new nature in us, and walk in that new nature in the power and energy of the Holy Spirit, through faith. In other words, be done with all expectation of the flesh, as you would be done with all expectation of a dead man buried out of your sight.

4. We are to mortify the flesh.

"Mortify, therefore, your members which are upon the earth." Colossians iii: 5.

Mortify, that is, put to death the members that serve the nature of the flesh. This is simply saying that we are to treat this body as dead to the service of the old nature.

Just as you would recognize that the body of the dead man could no longer serve his will, his desires, so recognize that the membership of our body which has been under the domination of the flesh can no longer yield itself to the old nature. God looks upon that old nature as dead. Let us therefore show that we have made God's estimate practical in its application by our faith; that henceforth, the membership of our body considered in relation to the old nature is as though it were also dead. And this is the logic of our standing before God. Says the Apostle: "How shall we that are dead to sin (Remember he does not say that sin is

dead in us,) live any longer therein?" Romans vi: 2. And he shows, in the following verses of the same chapter, Believers' baptism is a protest against any such endeavor. In the fourth verse he tells us that "we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness (literally, the new species,) of life." Romans vi: 4.

The first thing to do with the dead is to bury them; hence, baptism is a confession that just as we are buried beneath the water, so have we claimed before the world, and before God, that we are dead in relation to that flesh which is here styled sin. If, then, we have made this profession how can we in any wise attempt to serve that old nature?

Nay, in all the future history of our earthly lives we are to keep it in the place of death.

Only in proportion as we thus practically own it dead shall we be delivered from it.

5. We are to put it off.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Ephesians iv: 22.

The old nature is considered as a garment to be laid aside, a habit to be put off. You have the same word "put off," rendered "laid down," in Acts vii: 58, where at the stoning of Stephen, "the witnesses laid down their clothes at a young man's feet, whose name was Saul." Put off, laid down, renounced as clothes we no longer intend to wear, a cast-off garment, that is the light in which we are to consider the old nature.

We are to deal with it as Sarah counselled Ishmael, the son of the bondwoman: "Cast out the bondwoman and her son; for the son of the bond-

woman shall not be heir with the son of the free woman." Galatians iv: 30.

Abraham was the man of Faith; these two children dwelt in his house; there was no peace between them; hence the counsel of his wife (who represents the covenant of Grace) to cast out the bondwoman (who represents the covenant of Law at Sinai,) and her son (who represents the flesh). (See Galatians iv: 29. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so is it now.")

Thus according to Scripture, Isaac is born after the Spirit, Ishmael is born after the flesh, and is the flesh; as therefore the child of the flesh was repudiated in that household of faith, and Abraham is the type of the Christian, then as Christians we are to deny all place, support and comfort to the flesh, deal with it as though like Ishmael, it had been actually driven out of our bodies.

21. Our responsibility to the Spirit nature in us is fivefold.

1. We are to own ourselves as alive in the Spirit.

"If we live in the Spirit, let us also walk in the Spirit." Galatians v: 25. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans vi: 11.

Not "through," but "in" Christ. Just as much as we own ourselves by faith to have been in Christ for death on the cross, we are to own ourselves as in Christ risen now, risen from the dead for life. This is our very standing before God. He "hath raised us up together (with Christ,) and made us sit together in heavenly places in Christ Jesus." Ephesians ii: 6. Wherefore says the Apostle: "If ye then be risen with Christ seek those things which

are above, where Christ sitteth on the right hand of God. For ye are dead (died,) and your *life is hid with Christ* in God." Colossians iii: 1, 3.

By faith, in the energy of the Holy Spirit, we are to live as those who have been linked up to "the man in glory."

We are to live as though we had no other source of life than His; as though in Him we had actually been translated to heaven in our glorified bodies, finding therefore in Heaven and Heavenly things our only joy, our only environment.

2. We are to put on the new man.

"Put on the new man, which after God is created in righteousness and true holiness." Ephesians iv: 24.

Correspondingly as we put off the old man we are to put on the new; we are to put on Christ Himself as a new garment, as a robe of righteousness and truth. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans xiii: 14.

3. Walk in the new nature of the Spirit.

"Let us also walk in the Spirit." Galatians v: 25.

4. Feed it with the Word of God.

"As new-born babes, desire the sincere milk of the Word." I Peter ii: 2.

5. Depend on the energy of the indwelling Holy Spirit.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Ephesians iii: 20.

The Holy Spirit is in the believer the all-sufficient power on which to rely for a heavenward walk in the new nature.

If the Christian walk was conditioned upon our

individual strength, it is evident that we might be hopeless even with the communicated nature of Christ to suggest the way; but the Holy Spirit has come to take up His abode in us in order that we may be fully equipped. The measure of our responsibility is in relation to the operation of the Spirit in us. The Spirit is here to enable us to receive all that God would do for us, and to furnish us with all the strength and power required, but He cannot work if we are determined to resist Him; there is nothing in all the universe so sensitive as the Spirit; He can be grieved by the slightest disobedience, or resistance. Let it be stamped deep then in the Christian consciousness that as Christians we are fully equipped to live the Christian life in all its fairest outlines, but that the value of the equipment depends upon the use we make of it.

A man may have a hundred thousand dollars at his command but if he never uses but a thousand he is no better off as to the value of the money than if he had but the thousand.

The Holy Ghost is in us with all the equipment of power and gifts necessary to enable us to walk the noblest and most Son-like life with God; we have all the resources necessary to the most imperial of victories; we have all the wealth of spiritual inheritance to make us richer than those who have the gold of kings, but, if with all this Divine endowment we do not use it how are we better off in all the practical values of life than those who do not possess the Spirit?

The whole issue of our triumph or defeat then turns on the relation we sustain to the Spirit indwelling us. He will work according to our surrender to Him.

22. There are six things to be remembered about the Two Natures.

1. We will not get rid of the nature of the flesh till death, or the Coming of Christ.

Make no mistake upon this point; allow no false concept that by cultivating the Old Nature you can get rid of it, or that by seeking to give it right food you can nourish it in such fashion that it will in the long run turn into Spirit. Let the affirmation of the Son of God ring in your ears: "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

2. The food that sustains one nature will starve the other.

Shakespeare and Shelley will not feed the new nature, nor will the Old and the New Testament feed the flesh.

The Spirit would starve on Shakespeare, and the flesh would grow very faint on the Old Testament. Mere literature for the flesh: the pure Word for the Spirit.

3. You cannot feed both natures at the same time.

The mind is the channel by which the food is to be taken, and the mind can receive only one class of thought food at a time; the truth is that it is impossible to be taken up with flesh and Spirit at the same moment. One or the other must have the precedence; hence, it is impossible to feed both at the same time.

4. Dead as the flesh is judicially, and dead as you may have kept it practically, you can always quicken it into activity, by putting yourself under the law.

The law is meant for a man in the flesh, and never for a man in Christ, never for the one who is seated with Christ in Heavenly places. Consequently, the moment a Christian comes down from those exalted heights where we walk in grace and faith to the

low level of sight and merit, he stirs up the flesh to all its baleful activity, whether of self-righteousness, or concupiscence.

Never be absurd enough to come down from the resurrection heights and the intercession of the priest after the order of Melchizedek, to the level of natural life and the priesthood of Aaron; to do so is, as the Apostle clearly shows, to "fall from grace." "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Galatians v: 4.

5. You can always sow to the flesh, even as others, who have not the Spirit, and like them you can reap corruption. Galatians vi: 7, 8.

6. There is a definite way in which to deal with the old nature, the flesh.

Deny its claims for life; deny its claims for righteousness, as well as unrighteousness; yield to the Holy Spirit; feed the new nature, and walk in entire and dependent faith, on that God who has saved us, and called us with an holy calling.

THE SO-CALLED "LORD'S PRAYER."

One of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.

—Luke xi : 1.

THE SO-CALLED "LORD'S PRAYER."

In Matthew, vi: 9-13, the following prayer is recorded:

"Our Father which art in heaven, hallowed be Thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."

This prayer is popularly known as the Lord's Prayer. Like many other popular views of Scripture, it is wrong. The Lord's prayer, correctly speaking, is the great prayer which the Lord Himself offers, as found in John xvii.

The prayer noted above is the disciples' prayer. The prayer which the Lord upon the insistence of the disciples taught them to pray.

This prayer is so wrought into the general service of the Christian church, so made use of on public and private occasions, and thought to be so pre-eminently an expression of Christian faith and devotion, that it is impossible to touch it, or put it out of its accepted place without offending the common consensus concerning it: and yet it does not belong to the church, it is not for the Christian at all: and the reasons ought to be self-evident.

1. The prayer for the kingdom is not the prayer, and does not express the attitude of the church. The prayer of the church in unison with that of the Spirit is set forth in Revelation xxii: 17, "And the Spirit and the *Bride* say, *Come.*"

The prayer of the church is not for the coming of the kingdom, but for the coming of the Bridegroom that the marriage may take place, and the Queen be ready to accompany the King when He shall descend in the splendor of the kingdom.

The attitude of the church is not looking for the King, but waiting for the Son: not looking for signs, but listening for sounds, the sounds of His voice, and the trump which shall summon her to meet Him; not crying out for the manifestation on earth, but yearning to be caught up into the air; not clamoring for revealed power, but pleading for ascension into the banqueting house, and over her His banner of love.

2. The ground of the prayer is Law, and not Grace.

Nothing could be more legal than this:

"And forgive us our debts as we forgive our debtors.

For if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." vv: 12, 14, 15.

According to Romans vi: 14, and in the very nature of the case, the Christian is not under law; to put himself even in the atmosphere of legality is to deny grace, and to fall from it.

The assertion that the Father makes forgiveness for ourselves dependent upon our forgiveness of others is, if accepted, working for absolution, and under constraint of rule, authority, law, until it be

accomplished. Whether therefore from Sinai or the mount of Beatitudes it is law, and the ground is the very opposite of grace, the opposite of all that constitutes essential Christian characteristic.

So long as grace and legalism are distinct and opposed to each other, the Christian cannot consistently offer this prayer.

3. If this prayer is admitted by the Christian, it is equivalent to saying that his standing before God depends, *not on his relation to Christ,* but *on his relatiou to his fellow-men,* and that a failure to be perfect in these relations will make him imperfect before God.

For the Christian to present this prayer is to take himself off the ground of the immutable covenant of grace, and put himself on the shifting sand of his own weak, vacillating temperament.

To offer this prayer is to deny both the ground and the certainty of his standing.

4. The Christian is not called upon to pray for forgiveness.

There is no warrant in Scripture for the Christian to take such a position. If a Christian sin, and sin is trespass, there is one clear and definite thing for him to do, and that is, go to confession. Go to his Father in heaven and confess it; and the moment he confesses it, Jesus Christ as his High-Priestly Advocate will sustain his confession and advocate his forgiveness and cleansing by bringing before the Father the memorial of the cross and its sacrificial blood, and testifying to the Father that when He shed that blood He had anticipated this very failure and sin; and on the ground of that perfect sacrifice, the Father, because He is faithful and just, will forgive his erring, but repentant child. I John ii: 1. I John 1: 9.

As Christians, if the Spirit of Christ is in us, we

will forgive those who have sinned against us; it should go without saying that the Christian who is in the plenitude of the Spirit will not do otherwise; nevertheless, whatever else may be the consequences, there can be no such thing as that he will remain unforgiven of God on the ground of his failure towards men; the immense issues of the Father's mercy cannot rest on such varying foundation as that for the church.

5. This prayer belongs to a time when the church will be gone from the earth, and when Antichrist is in power.

It will be the prayer of the elect Jewish remnant in the day of the Great Tribulation. Here is the explanation of v: 10.

"Thy kingdom come."

At the moment of this utterance the kingdom of Antichrist, or the man known in Scripture as "The Wild Beast," will be over all Europe, and in Palestine; and these Jews called out after the Translation of the church by the gospel of the kingdom will lift up their voices and pray that the kingdom of the Father, which is the kingdom of the Messiah, may come and deliver them from the tribulation and woe that will then be rampant.

According to Daniel ii: 36, and II Thessalonians ii: 3, 4, this "Man of the earth" is known as "The Wilful King," the king whose will is absolute law; hence, the remnant lift up their voices and cry, "Thy kingdom come, Thy will be done on earth." They pray that the earth may become a province of heaven and of God, and no longer the arena for the sin and wilfulness of this "Man of Sin."

In verse 11, we read:

"Give us this day our daily bread."

It is beautiful to be dependent on God for the

very bread we eat, but beautiful as it is we are also expected to earn it in the sweat of our brow. In the time, however, to which this prayer refers, to earn bread or even buy it will be a dangerous thing; for in that day everything, bread as well, will be made and sold only with the mark of Antichrist upon it. Not a loaf of bread, not an article of food can be got in the shops, or made, or found in the houses without this name, as it is written:

"And no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." Revelation xiii: 17.

Now the man who refuses to receive or own the mark, the image, of the beast will be slain by him, but he who does accept the mark of the beast will be cast into the lake of fire.

It will be death at the hands of Antichrist to take any food without his mark on it. It will be the lake of fire to those who seek to save their lives by taking it. On the one side is violent death, on the other is a burning hell.

What can the disciples of Christ do?

It is in this hour of perplexity that the prophetic remnant lift up the prayer: "Give us this day our daily bread."

God must step in and by His Providence sustain them, even as He sustained Elijah in the days of Ahab, both being respectively the types of the Remnant and the Antichrist.

"Lead us not into temptation, but deliver us from evil." v: 13.

The word "Temptation," is the same word used in Revelation iii: 10, "I will keep thee from (out of) the hour of temptation, which shall come upon all the world to try them."

This latter passage has reference to The Great Tribulation of which our Lord speaks in Mat-

thew 24, and which Jeremiah, the prophet, calls the "Day of Jacob's Trouble." The word "Temptation" in the prayer therefore refers to that moment, and the petition in the prayer is the pleading of the disciples that the Lord will not allow them to pass through this terrible and awful time, but afford them a way of escape.

Our Lord Himself declares in advance that this prayer in measure shall be heard, and that for the elect's sake these monstrous days shall be shortened. Matthew xxiv: 22.

The word translated "Evil," should be rendered with the article, "The Evil One," and signifies him of whom the Apostle Paul speaks as "The Wicked One," he who is the Antichrist.

The disciples, therefore, are praying that the Lord will surely and finally deliver them from the hands of this man who maketh the earth to tremble, and who draweth the trail of the Serpent after him whithersoever he goes.

Such is the full and prophetic meaning of this prayer.

A prayer that has no more place in the Christian church than the thunders of Sinai, or the offerings of Leviticus.

HOW TO STUDY THE BIBLE.

Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.

—II Tim. ii : 15.

HOW TO STUDY THE BIBLE.

In order to an intelligent and satisfactory study of the Bible there are at least eight principles which must be applied to it.

First, we must recognize that the Bible is written to, or about distinct classes.

Second, we must inquire of each Scripture whether book, section, or passage, to whom it is written, and righteously give to each the portion belonging to it.

Third, we must know Dispensational Truth.

Fourth, we must put truth in its proper dispensational relations.

Fifth, we must know the distinction between things which appear similar, but are different.

Sixth, we must know the meaning and purport of each book of the Bible.

Seventh, we must know how to divide each book into its component parts.

Eighth, we must recognize that each book finds its place by the law of growth, and by moral and spiritual logic; so that it is impossible to take any book out of its place without deranging the whole order of revelation.

Two other observations may be made, namely: that the New Testament is the fulfillment of the Old, and therefore many of its books must be, and are, commentaries on the Old; and further, that each book has its own key hung up by the door.

DISTINCT CLASSES.

We must recognize that the Bible is written to, or about distinct classes.

According to the general view everything from Genesis to Revelation is written to, or about the church, and Christians.

No greater mistake could be made. The truth is, the church and Christians occupy a very restrained area of the Bible.

If all that is said directly about the church and Christians was printed by itself it would make a very small book.

Not even all of the New Testament is directly written to, or about the church.

In his Epistle to the Corinthians, the Apostle speaks of Jew, Gentile, and the Church of God. I Corinthians x: 32.

The Bible is written to, or about one or other of these classes. Sometimes in the same book there are things which belong to all three, or have application to them, either as object or subject. Sometimes there are books which belong to one class and rigidly exclude the others, either as subject or object. By this is not meant that all Scripture is not profitable for doctrine, reproof, or correction, for we are definitely told that all things which happened to the Children of Israel, happened unto them that they might be as types full of instruction to us, upon whom the ends of the ages have come, and that the whole Bible from end to end is intended for the profit and furnishing of the man of God unto all good works; it is meant to say, however, that in every Scripture one or other of these classes has priority of claim, and that the truth must first be considered in the light of its original relation before its profit can be more extendedly applied. My friend may receive a letter intended

exclusively for him; and yet when he hands it to me to read, I may discover something quite necessary for me to know, some lessons and truths well enough for me to apply; but even then I would never dream of claiming that the letter was first written to, or about me.

Each class therefore, Jew, Gentile, and Church of God, is the primary subject or object of some particular form, or accent of truth; and we must recognize this classification in any endeavor we may make towards the study of Holy Scripture.

TO WHOM IS IT WRITTEN?

We must inquire of each scripture to whom it is written, and give to each class the portion of truth belonging to it.

We have no right to take truth from one class and give it to another: to do so is as much an act of robbery as it would be to go into a man's house, steal his coat, and wear it forth as ours. And yet this robbery has been carried on in the most extensive way by preachers and teachers of the Word.

In no case has this been more marked than in relation to the promises of Israel. Whole sections, chapters, and passages have been taken bodily from the Jew and transferred without compunction to the church, and Christians.

It is a common thing to take the sixtieth chapter of Isaiah, which speaks of the time when the Jew shall be the head and no longer the tail of nations; when Jerusalem shall be exalted as the capital of the whole earth and the wealth of the Gentiles like a rising tide shall pour into it; it is common to take all this and apply it to the church and Christians.

Again and again it is read in Missionary meetings, and preached from as the assurance given by

God Himself, that the world will be converted by the Gospel, and the church exalted to reign in glory over all nations. Mount Zion is made to mean the church; Jews mean Christians, and the Gentiles coming in with their riches, the vast multitude of converts yielding to the truth of the Word, the conviction of the Spirit, and the power of missionary zeal.

And for all this not a single ground or warrant. The Jew is never called a Christian any more than he is known as a Gentile, nor has Mount Zion any more reason to be called the church than Bunker Hill to stand for Westminster Abbey. Out of this robbery a whole system of modern theology lives and thrives, finding its only sustenance in the plunder it has obtained by taking from the Jew the promises which God has so solemnly given to him, and to him alone.

When you receive a letter, the first thing to do is to look at its superscription, find out to whom it is addressed, and respect that address by giving it to the owner.

Such a procedure would save from the disastrous results of misplacing truth; and that this misplacement is disastrous is in evidence.

I heard an earnest sermon from the text, "Work out your own salvation with fear and trembling." The preacher with the profoundest conviction that he was doing the will of God echoed the thunders of Sinai, and belched its lightnings over the heads of his hearers, insisting that in order to salvation each soul must toil and labor with strong crying and tears to win the Divine favor; and then tremble at the last lest with all its efforts it should fail to win the salvation it had so laboriously sought. If the preacher had inquired as to whom this exhortation was written, he would have been delivered from the

misplacement of truth, and the darkening of counsel with words without knowledge. The text in question occurs in an epistle. It is written to those who are saved, to those whose names are in the Book of Life. It is written to the church at Philippi, and is an exhortation to those who, by the grace of God, already possess salvation, to work it out. It is not an exhortation to work *to* salvation, but *from* it. It is an exhortation to take this salvation and work it out in our daily lives in such fashion that God may be glorified in us; trembling, that is to say filled with a sense of carefulness, lest in any manner we should obscure the glory of our salvation, but at the same time fully assured in our endeavor to live the Christian life by the fact that in all our *working*, "it is God that worketh in us to will and do of His own good pleasure."

Take up the Epistle to the Corinthians.

There are many things said in that portion of Scripture which commentators endeavor to explain by local conditions, such as the order of the ordinances, prayer, and the public attitude of women in the churches. A glance at the superscription will demonstrate that the book is anything but local. The superscription reads: "to ALL who in EVERY PLACE call upon the name of our Lord Jesus Christ." So far from being local therefore the application is as much to Galatia, Rome, or Ephesus. It is as much for the Twentieth Century as the First; as much for New York as for Corinth.

In the Epistle of James there are some marked things about the calling together of the elders and the anointing with oil. This epistle is written to the TWELVE TRIBES scattered abroad. A reading of its contents in the light of its superscription might change certain expositions not altogether excuseless for the vagaries of "faith healing."

The Book of the Revelation is not infrequently characterized as dark, difficult to understand, and wholly impracticable. And yet the title of the book ought to contradict all such judgment, seeing that it is actually called the *Apocalypsis*, which signifies the UNVAILING, the revealing; while the superscription testifies as to its most practical character not only by the constantly reiterated exhortation, "He that hath an ear to hear, let him hear what the Spirit saith to the churches," but by the superscription itself; for that superscription is "The Revelation of Jesus Christ, which God gave to Him, to show unto His SERVANTS."

His servants are His workmen, working in His Word, and as He through an Apostle exhorts them to so divide that Word that they may not be ashamed before Him, but be approved at His coming, it may be said without fear of controversy that He could not send a specially inspired, impracticable, and incomprehensible message to these servants.

The superscription then manifests that the book is for practical purposes and that he who takes it up with the inquiry on his lips, "To whom is this written," will find in the clearness of the answer the justification of the Apostle's exhortation to rightly divide the Word of Truth.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." II Timothy ii: 15.

DISPENSATIONAL TRUTH.

No matter what may be the equipment of the Christian, no matter what intellectual, moral, or spiritual endowment he may have, unless he under-

stands dispensational truth he will never fully lay hold of Bible doctrine, while many of the wondrous testimonies of the Word will be unto him but as the tangled threads in an endless labyrinth.

The warrant for the word "Dispensation" is to be found in Ephesians iii: 2., and Colossians i: 25.

The Greek word for dispensation is *oikonomia,* from which we get our English word economy, system, administration.

Such a word carries with it necessarily the idea of time, a period, an epoch, or age.

From the Bible point of view a dispensation is a definite period, or epoch in which God makes manifest some characteristic dealing with man; dealing in one age or epoch distinctly from that of another, and with different individuals or classes, revealing in each of these distinct dealings and administrations, various and separate principles, various objectives and purposes.

To confound these dispensations, to take the principle of action revealed in one and apply it indiscriminately to another, to ignore the classes of persons and the peculiar aim of each dispensation, is to produce confusion, contradiction, and lay the foundation for that disharmony which reigns all too manifestly to-day among Christian expositors.

There are eight dispensations, each having a stated point of departure, and an equally defined place of ending.

The Edenic Dispensation, beginning at Genesis i: 26, with the creation of man, and ending at Genesis iii: 24, with the expulsion of man.

In this dispensation man is seen as innocent, but untried.

He is at once tested for headship and as the expression of God's governmental authority in the earth. God tests him in His word and declared will.

The actual test is whether man will abide by, and rest in what God has said, or lean to his own understanding. Whether he will take the Word of God or the dictates of reason as the standard and rule of his life.

The instrument of the test is necessarily the tree of knowledge; the agent in the test is that Old Serpent which is called Satan and the Devil.

Satan puts the test in the form of a temptation. The temptation is made by *raising a question as to what God has said.*

He does not at first openly deny God's Word, he acts in a very much more modern and hypercritical way; he simply *suggests a doubt as to its authenticity:* "Hath God said?"

That is to say, is this so, is it really after all the Word of God? Then he criticises the unreasonbleness of the statement, makes light of its threatenings, swiftly passes on to its open denial and repudiation, and finally declares that man ought to act independently, and for himself.

Man yields to the Devil's subtlety and believes his lie rather than God's truth. He puts sight in the place of faith, exalts his own will instead of the will of God, and by this gets that from which God would have delivered him, the knowledge of sin.

The Edenic dispensation then is man tested, and found self-willed rather than God-willed.

The Antediluvian Dispensation begins at Genesis iv: 1, with the birth of Cain, and ends at Genesis viii: 13, with the subsidence of the flood.

Man is here without law, and under the reign of conscience, conscience coming in not as an original endowment from God, but as an evidence of sin, and as its Nemesis.

There is no restraint put upon the flesh. The flesh is allowed of God to work itself out. It does

work itself out till it becomes a stench in the nostrils of God.

God's testimony in the Edenic dispensation is the tree as seen in Genesis ii: 16, 17. In the Antediluvian dispensation the testimony is the Ark, as indicated in Hebrews xi: 17.

The Antediluvian dispensation gives us man turned over to his own will.

In this dispensation we have a declaration concerning the operation of the Spirit which illustrates the distinctive attitude of God in different dispensations and emphasizes the necessity of knowing dispensational application for truth. In Genesis vi: 3, it is written: "And the Lord said, my Spirit shall not always strive with man."

The text is applied again and again in our times to awaken, to alarm, and to exhort the sluggish sinner to lay hold on the grace of God. And he is assured that if he does not so lay hold the Spirit of God will take his "sad flight," and leave him forever.

Such teaching is in itself absolutely pernicious, opposed to the whole trend of this dispensation, contradictory to the Grace of God, and he who so teaches makes manifest that he is fumbling with, instead of expounding the Word of God. An examination of the passage in question will show that it belongs exclusively to the Antediluvian dispensation, and can belong nowhere else. According to Genesis third this striving took place in the days of Noah. It was to last One Hundred and Twenty years. It was to last till the flood came.

It was to last during the testimony of warning that God should give the antediluvians, and did so last till the Antediluvian dispensation itself ended. The doctrine here taught in general is that the striving of the Spirit is limited, not individually,

but dispensationally, and that this particular striving concerns the Antediluvian dispensation alone, that it can in no way support the theory that the Spirit plays fast and loose with the sinner in this hour of grace. Own this doctrine of the striving of the Spirit as belonging to the age of Noah, and keep it there that it may not uselessly invade and spoil the truth of the Spirit in this age, and in doing that the order of dispensational distinction will be maintained.

THE PATRIARCHIAL DISPENSATION begins at Genesis viii: 18, with the going-forth of Noah out of the Ark, and ends at Genesis 1: 26, with the death of Joseph.

God is now seen dealing with selected families and ruling for righteousness in the headship thereof, that is to say through the father, the father being the depository of revelation, and standing for the family in responsibility to God. The characteristic principle is election. God looks upon the world of idolators, and alone of His good pleasure selects Abraham to be the beginning of the Family of Faith in the earth. (Joshua xxiv: 2, 3.)

This dispensation presents us with four forms of spiritual life as illustrated in the four Patriarchs.

In Abraham you have Faith.

In Isaac, the fruit of faith which is Sonship.

In Jacob, the fruit of sonship which is Service.

In Joseph the fruit of service, that is to say, Glory and Rule.

THE MOSAIC DISPENSATION begins at Exodus xiv: 22, with the going-forth of the Children of Israel out of Egypt, and ends at Matthew xi: 13, with the coming of John the Baptist.

As in a previous dispensation God called out and separated unto Himself one family, even as in the dispensation previous to that He had called

into view one man, so now He calls out and separates unto Himself one nation. He calls it out to be the memorial of His grace the witness of His unity, and the inheritor of His unconditional covenant.

The nation despises Grace and puts itself under Law, and henceforth the Law becomes the basis of relationship between Israel and God. The Sabbath is for the first time given as a commandment, and thus both the Law and the Sabbath belong exclusively and dispensationally to Israel.

To take the Law and the Sabbath out of the Mosaic dispensation and enforce them in this age and dispensation of the church and Spirit, is as excuseless a bit of confounding as it would be to teach in our public schools that the period of discovery in American history corresponded in all principles and applications with the period of colonization. It would be just as sensible to place the battle of Bunker Hill and the landing of Columbus in the same year, as to put Mount Sinai in the same dispensation with Calvary.

The Messianic Dispensation begins at John i: 28, 31, with the Baptism of Jesus, and ends at John xix: 31, with the Cross.

God manifests Himself in the flesh. He comes down in His Son and fulfills the covenant promise made to Israel, (Matthew xv: 24. Romans xv: 8. Galatians iv: 4, 5.)

As a messenger of the covenant, Christ comes only to the lost sheep of the house of Israel, characteristically refuses to listen to the Gentile woman when she appeals to Him on Jewish ground, and bids His disciples not to go into the way of, nor to preach the good news of the Messiah to any of the Gentiles.

The Holy Ghost Dispensation begins *secretly,*

at John xx: 22, with the breathing on of the Holy Ghost, and thus the coming of the Comforter. It begins *publicly,* at Acts ii: 1-4, with the coming of the Holy Ghost to Israel as the Power promised to them through the prophet Joel. It ends *secretly,* at I Thessalonians v: 2, with the Rapture, or sudden, secret Translation of the church into the air to meet the Parousia of Christ, and ends *publicly,* at Revelation xix: 11—xx: 1-2, with the appearing of Christ and the Binding of Satan.

God at once begins dealing with man in grace on the basis of the cross as a sacrifice for sin, and invites to faith in a Risen and Ascended Man.

Having concluded the whole world under sin, and set aside the Jew nationally, He no longer deals with nations as such, but with individuals, and through the Gospel and the Spirit is calling them out of all nations to form a peculiar body, the Church, the spiritual temple, the habitation and dwelling place of God on earth.

The object of this dispensation is not the conversion of the world but the calling-out of it, those who from before its foundation were ordained to eternal life and glory.

To that end the Gospel is to be a proclamation made in all the world, and to every creature.

The dispensation of the Holy Ghost stands over against the Messianic in this, that while in the Messianic he is seen walking on the earth in the flesh, in this dispensation He is no longer seen, and yet through the Spirit just as really walks it as though He were flesh—clothed before our very eyes. He is on the throne as to body, the Man in the Glory, but by the proxy of the Spirit is in the church, and individually in every person who has been made a partaker in His life.

The question of sin having been settled at the

cross according to the demands of Divine righteousness, of which the resurrection of Christ is the infallible witness, it is no longer the Sin question but the Son question which is at issue between God and man. "What think ye of Christ, whose Son is He?" That is the supreme question, on the answer of which turns all of heaven or hell.

In this dispensation it is not a question of what you are, but what Christ is. And the Grace of God is so absolute, the power of the Holy Ghost is so imminent that it is written: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Romans x: 9.

Under no other dispensation can or will such conditions of salvation prevail.

THE DISPENSATION OF THE TIMES OF RESTITUTION begins with the Appearing of Christ and the Binding of Satan, and ends according to I Corinthians xv: 24, when Christ as the Second Man, the Last Adam, shall deliver up the world restored and regenerated to the Father.

This dispensation has two parts:

1. The Thousand Years, or the Millennium.
2. After the Thousand Years.

The Thousand Years begin with the binding of Satan, at Revelation xx: 1, 2, and end at Revelation xx: 7, with the loosing of Satan.

The Thousand Years is exclusively the Day of Christ, while the whole period of the Times of Restitution, inclusive of the Thousand Years, is the Day of the Lord, the Last Day.

In the Thousand Years Jerusalem is the Capital of the world, Christ is the King of Israel, and the King of nations, and personally and visibly seated in Jerusalem rules through united Israel as the ordained head of the nations over the whole earth.

It is a time not of grace, but righteousness. The Lord rules with a rod of iron and dashes in pieces as a potter's vessel. The people learn righteousness not by the Gospel, but by judgments.

It is the display and administration of a pure government in the hands of a righteous Man. It is the kingdom come upon earth. It is the kingdom whose source of power is heaven, and not earth.

After the Thousand Years is undefined as to length.

In it Satan is loosed, tests the flesh finally, brings out its failure under any and all circumstances, and himself meets the eternal doom. The fourth and last Judgment, the judgment of the White Throne is set up, there is a great conflagration, the second resurrection, a new Genesis, and then the restored and regenerated earth is handed back to God with more of gain than Adam ever lost, while Christ takes His place as the Father of the Everlasting Age, as that God who is to be All and in All.

The whole period inclusive of the Millennium, is a period of "putting down all rule and authority" under the feet of God and God's Man.

The Eternal State, or Dispensation begins at Revelation xxi: 1, and ends, NEVER.

Christ is God in All, and is characteristically manifested as "The Father of the Everlasting Age." (Isaiah ix: 6.)

Righteousness has at last found a home. In the Millennium righteousness "reigned," but in the Eternal state, under the New Heavens and the New Earth it "dwells." Paradise is no longer a garden spot of earth but the whole shining globe, and the Paradise Lost has been forgotten in the Paradise Regained. Sin and sorrow, sickness and death are forever banished, and God is with men to wipe away the memory of every tear.

God has got His own world again, and no longer merely in the might of that creation over which the morning stars sang together and the sons of God shouted for joy, but in the value of the redeeming blood of His dear Son. Henceforth He is the unfoldment of the Eternal Father, as the Church is the eternal disclosure of the Son. Israel is the Memorial Nation in eternity, bearing witness of God's covenant faithfulness in time. The nations of them that are saved are transformed into the men with whom God lives, and over all is written that unspeakable decree "that of the Increase of this government of the Father by the Son there shall be NO END."

A perfect world, the witness of God's perfect love and grace, in which the face of Christ with all its measureless glories shall still be the face of Him whom we know as Jesus of Nazareth; a world amid whose splendors the Church shall always be exalted as above things in heaven or things in earth; a world where Christians shall be the trophies of infinite love, the objects of God's eternal kindness through riches of grace in Christ Jesus our Lord; and where with Him we shall shine as the supreme sons of God, the rulers of the universe, the God-men, the aristocrats, the best ones of eternity; where, finally, our lives in the full rhythm of God's accomplished purpose concerning us shall constantly utter in every deed, or word, or thought, in every essence of our being, ascriptions of praise and glory to Him who redeemed us by His precious blood, and made us to be that New Humanity which is the eternal enthronement of God, the synonym, the symbol of life and joy, of peace and power, absolute, and forever.

One characteristic is common to each time dis-

pensation; each ends in the failure of man under responsibility.

In Eden he fails under responsibility to the Word.

In the Antediluvian dispensation he fails under responsibility to Conscience.

In the Patriarchial, under responsibility to Fatherhood.

In the Mosaic, under responsibility to Law.

In the Messianic, under responsibility to Incarnation.

In the Holy Ghost, to the Gospel.

In the Millennial, to the King of Righteousness.

At the close of each of these dispensations God gives man up to his own way.

In the Edenic, He gave him up to the knowledge of Sin.

In the Antediluvian, He gave him up to the Imaginations of Evil.

In the Patriarchial, He gave him up to the Food of Egypt.

In the Mosaic, He gave him up to Formalism.

In the Messianic, to Judicial Blindness.

In the Holy Ghost, to the Love of the World.

In the Millennial, to the Going after Satan.

At the close of each dispensation God takes off the restraint of evil and allows it to head itself up in some particular form for Judgment.

In the Edenic, it heads itself up in a Fallen Woman.

In the Antediluvian, in Sinful Angels.

In the Patriarchial, in the king who knew not God.

In the Mosaic, in the Hypocrisy of Scribes and Pharisees.

In the Messianic, in Judas.

In the Holy Ghost, in Antichrist.

In the Millennial, in Satan.

Each dispensation ends with a great World Crisis.

In the Edenic, the great world crisis is the Expulsion of Man.

In the Antediluvian, it is the Flood.

In the Patriarchial, it is the Bondage of the Chosen People.

In the Mosaic, it is the Beheading of John the Baptist.

In the Messianic, the Cross of Christ.

In the Holy Ghost, the Rapture of the Church.

In the Millennial, the Binding of Satan.

After the Thousand Years, the Judgment on Satan, the Great Conflagration, the Second Resurrection, and the Second Death, a Climax of Crises.

It must be evident as already intimated and illustrated that these dispensations include a wide variety of characteristic dealings and principles, and that it is absolutely necessary not only to know the outlines of these dealings and principles, but to be able to classify Truth in its several relations to them. Indeed, the classification of Dispensational Truth affords a distinct subject in itself.

It is sufficient to say that careful examination and prayerful consideration will show whole bodies of truth which belong exclusively to one dispensation and not to another; and that failure to put them in their proper dispensational relation means as great a disaster to that body or bodies of truth, as the disarticulation of its members would be to the human body.

CLASSIFICATION OF DISPENSATIONAL TRUTH.

It is not only necessary to know the Dispensations, but eminently important to keep truth in its proper dispensational relations. To put the truth applicable to one dispensation into another is to

risk confusion, and not only theological, but spiritual death.

Take, for example, the imprecatory psalms, as indicated in Psalms viii: 10, cxxxvii; 8, 9.

These Scriptures are full of imprecation nad breathe the spirit not of forgiveness, but vengeance on the enemy.

This spirit seems such a contradiction to the age in which we live, such a contradiction to the attitude of love, grace, and forgiveness occupied by the church that many efforts have been made by good Christians to reconcile them with the teachings of Christianity; others finding the attempt useless have been led to expurgate them altogether from their Bibles.

Now it is indisputably true that the spirit of imprecation and vengeance is foreign to, and absolutely contradictory of the present spirit and mission of the church, but it is not contradictory to God's mind nor to His intended dealings. There is a period coming when the Lord will be King over all the earth, when He will rule not in grace, but with a rod of iron, when He will no longer be full of long-suffering and forbearance, but will dash in pieces as a potter's vessel. A time is coming when the people of the earth shall learn righteousness, not by the preaching of the Gospel, but by sudden judgments on the guilty. Isaiah xxvi: 9. Revelation ii: 25-29.

At that period the idea will be righteousness and not grace.

Instead of listening to appeals for mercy He will bend His ear to catch the invocations to judgment. It will not be the principle of vengeance but of vindication, not cruelty of feeling but justification of law; a dealing just as much in place then as it would be out of place now.

Apply the imprecatory psalms to this age and there is complete contradiction, put them where they belong in the Millennial era, and there is order, the order of the distinct dealings which God Himself reveals.

In Isaiah ix: 1, 3, 11, 12, we have a passage that is again and again applied to the church, being used to set forth the triumph of the Gospel, and the recompense of missionary zeal. But an examination of the statement in Galatians iii: 27, 28, will show that the passage cannot be related to the church, and does not belong to this dispensation.

Galatians tells us that in Christ there is neither "Jew nor Gentile." That is to say in the church all national distinctions disappear. But in the quotation from Isaiah the distinction of Jew and Gentile is particularly emphasized. The prophet is therefore not speaking of the church but of Israel in the last days after the church has been translated; he is speaking of that time in the Millennial Dispensation when the Jew shall be the head of the nations, and when the Gentiles shall bring in their wealth to support them.

If you turn to Zechariah xiv: 16-19, 20, 9, 8, 4, 3, you will find that National Thanksgiving, nationally speaking, does not belong to this age but to the Day of Christ. In that day the nation that does not send its representatives to Jerusalem, to pray before the Lord and return thanks for blessings, will be smitten in field and harvests.

Dispensational classification gives point and place of application to the prayer of the Holy Spirit.

In the very nature of the case if the Holy Spirit is in the church, if He is here as the executive of the Godhead, and the all-potent administrator of

the church, the seal of the individual Christian, then we are not warranted, but rather forbidden to pray for the coming or outpouring of the Spirit.

And yet we have a Scripture in Luke xi: 13, which definitely, and by no less an utterance than that of the Lord Jesus Christ Himself authorizes a prayer for the Holy Spirit:

"If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

Is there a contradiction here?

If dispensational classification is not observed there will be.

Turn to John vii: 37-39. "But this spake He of the Spirit which they that believe on Him should receive: *for the Holy Ghost was not yet given;* because that Jesus was not yet glorified."

Jesus was not yet glorified, that is to say He was not yet crucified and raised from the dead. He had not yet ascended into heaven as the Risen Man, of which immense event the descent of the Holy Ghost was to be the indisputable evidence. The dispensation which gives us the Holy Ghost as an abiding guest in the hearts of believers had not yet come. The moment in which the Lord spoke was yet that of the Messianic dispensation, it was therefore perfectly justifiable to offer the prayer then, just as it would be thoroughly unjustifiable and contradictory now.

The one settling thing, the one thing that puts an end to all controversy is in the authoritative phrase: "*The Holy Ghost was not yet given.*"

Dispensational classification explains the place of what is commonly known as "The Lord's Prayer."

That prayer belongs in the closing hours of this

dispensation when the church is gone, and when the elect Remnant among the Jews suffering under the persecution of the "Wilful" king call on God to deliver them from the horror of his rule, deliver them from the Great Tribulation and the power of this "Evil One," give them the daily bread which Antichrist makes it impossible for them to touch without sin, and bring in the long promised kingdom of the Messiah. The prayer belongs essentially in that part of the present dispensation because grace will be gone, and law and righteousness will be in vogue.

In Matthew xxv: 31-44, there is a picture of the coming of Christ, and the gathering before Him to judgment of all nations.

This judgment has been expounded as the last judgment, and the scene set forth as the resurrection of the dead.

Not only is there no thought of resurrection in the passage, but strict examination will show that the Christian does not appear in it at all.

Nations are there, and they are judged, not according to the relation they have held to the Gospel, but rather according to the manner in which they have treated the "Brethren of Christ." The brethren of Christ in this case as cognate scriptures demonstrate are the Jews, the elect remnant who escape out of the hands of the Antichrist. As these nations, principally the nations of Europe, have treated the Jew, so will they be dealt with and judged in that hour of hours, "before the Son of Man."

The place of this judgment is in order at the commencement of the Millennial dispensation, and at least seven years after the Judgment Seat of Christ, before which the church stands after her resurrection and rapture.

Dispensational order is remarkably set before us in Acts xv: 14-18.

"God at the first did visit the Gentiles, to take out of them a people for His name—. After this I Will Return, and will build up again the tabernacle of David—."

This is the order as dispensationally indicated by the Spirit:

1. God is now in this dispensation of the Holy Ghost "taking out" a people for His name. It is therefore the dispensation of the Taking Out, the Calling Out, the Called Out Ones, the Church. It is not the time of pell-mell conversion to Christ, but the calling out from among all peoples, kindreds, and tongues, here and there, an individual to faith and life in Christ.

2. "After this," after the calling out of the church, He will return and build up the house of David. That is to say, He will set up and establish the Jewish economy in the earth.

The church for this dispensation.

The Jew for the next.

That is the Divine Order.

The distinctive value of dispensational truth may be seen by contrasting the dispensation of the Holy Ghost with the Mosaic dispensation.

In the Mosaic dispensation, God dealt nationally.

In the Holy Ghost dispensation, He deals individually.

In the Mosaic dispensation, He dealt with one nation.

In the Holy Ghost dispensation, He deals among all nations.

In the Mosaic dispensation He brought in the Jew, and shut out the Gentiles.

In the Holy Ghost dispensation, He brings in the Gentiles, and shuts out the Jew.

In the Mosaic dispensation, God dealt according to man's work.

In the Holy Ghost dispensation, He deals according to Christ's work.

In the Mosaic dispensation, God dealt on the basis of Law.

In the Holy Ghost dispensation, He deals on the basis of Grace.

In the Mosaic dispensation, God said: "Do, and live."

In the Holy Ghost dispensation, He says: "Live, and do."

In the Mosaic dispensation, the Law brought a work for man to do.

In the Holy Ghost dispensation, the Gospel brings a Word for man to believe.

In the Mosaic dispensation, all is summed up in a word of two letters, "Do."

In the Holy Ghost dispensation, all is summed up in a word of four letters, "Done."

The attempt to put Christians and Gentiles under the law of Moses in this dispensation, gave this country the blue laws of Connecticut, the witchcraft of Salem, and such modern misnomers as Christian Sabbath, and American Sabbath.

Law is right in its place, and for a people on earth in the flesh, *and it is to be remembered that the law is always for the sinful man in the flesh,* but it is out of place and all wrong for a Christian, one who is in Christ, and no longer seen of God as in the flesh, but risen, ascended, and seated with Christ in heavenly places.

The Priesthood of Christ illustrates dispensational truth, and makes manifest that the Christian is not under the Mosaic Law, or dispensation.

In Hebrews viii; 4, it is written: "If He (Jesus) were on earth He should not be a priest."

In Hebrews vii: 12, the reason is given: "Our Lord sprang out of Juda: of which tribe Moses spake nothing concerning priesthood."

Priesthood on earth belongs to the tribe of Levi, and is for those who are under the Law.

The Priesthood of Christ belongs in heaven, and is for those only who are joined to Him as the man risen from the dead, ascended and seated in the glory.

The Christian who goes under the law, goes under the Levitical priesthood; as Christ is a priest only for those who are judicially dead, risen and ascended in Him to heavenly places, then the Christian who goes under the law shuts himself out from the priesthood of Christ.

Thus a knowledge of the dispensational place of Christ's Priesthood would settle all controversy as to the Christian's relation to the law.

But more than this, it would settle all controversy about sacerdotalism, and make a separate priesthood in the church impossible. And this is self-evident. According to Holy Scripture, *Christ never was a priest on earth.* He could not, He would not, be a priest if He were on earth to-day. By what law has any one who wears the name of Christ the right or authority to claim priesthood apart from, or in any other sense than that in which all are spiritual priests.

Accept dispensational distinction and prelacy in the church is at an end.

Dispensational classification can alone save Truth from contradicting itself.

Take for example, Romans xi: 26, and Romans xi: 28, read them in the light of the proposition that there is no such thing as dispensational truth, or that both verses belong to the same period, and you have a contradiction that all the ingenuity

or piety of men cannot excuse, or minimize; for Romans xi: 26, declares that "All Israel shall be saved," while Romans xi: 28, asserts with equal force that "As concerning the Gospel, they are enemies."

But put verse 28 in this dispensation, and all the facts of history and experience will demonstrate its truth. Put verse 26 in the Millennial age, the age that will follow this, and you will see that the nation of Israel is saved, as the Apostle Paul was saved, by the personal Appearing of Jesus Christ in glory.

Thus dispensationally classified the two verses harmonize instead of clashing.

Take Isaiah ii: 1-4, "In the last days—nation shall not lift up sword against nation, neither shall they learn war any more."

Read II Timothy iii: 1, "In the last days perilous times shall come."

Apply these "last days" to the same dispensation, and there is a contradiction that cannot be explained away.

Read carefully the passage in Isaiah, with the context, and you will see that the last days of blessing are introduced by judgments which other scriptures show take place at the coming of Christ. And thus the last days of blessing in the Old Testament actually *follow* the Coming of Christ.

Read the statement in the Epistle to Timothy, and you will find that the last days of peril and suffering, of war and apostasy, *precede* the Coming of the Lord.

Put the Coming of the Lord between these two classes of last days, and they fall naturally into their proper dispensations. This dispensation will end with perilous times in Church and State, a general apostasy and smash-up, at the climax of which the Lord will come, and smite the earth for its sin and

failure under responsibility to grace. Then when the Lord is come the new dispensation of the Millennium will open in blessing and peace. Thus the passage in Timothy refers to the closing hours of this age.

Dispensationally classified and related, harmony flashes forth from that which otherwise is the centre of discord.

Attention to dispensational order will prevent the excuseless blunder about the church going through the Tribulation.

There are those who teach this to the dishonor of grace, and the confusion of the Christian mind.

The Spirit seems to have taken special care that this blunder should not occur. In Scripture the Tribulation is specially qualified as in relation to God's earthly people the Jews, and not to the church. In Jeremiah xxx: 7, the Tribulation is definitely called "The Day of Jacob's Trouble." Read also Isaiah lxvi: 8. In Matthew xxiv: 16, we are told by our Lord that the scene of the Tribulation will be "In Judea:" verse 20, speaks about flight on "The Sabbath Day;" and all the nomenclature is of a people under the Mosaic law. But Romans vi: 14, positively declares that the church is *not* under the law. This last statement then being so, and those who are to pass through the Tribulation being under the law, under the Sabbath covenant, and unequivocally declared to be Jacob, or the people of Israel, it follows that the church is never referred to in any matter involving the Tribulation.

There are other and direct declarations such as Revelation iii: 10, and the picture of the church in heaven during the whole course of the Tribulation as given in the book of Revelation from the fourth chapter to the nineteenth which settles the

question; but the moment the Bible student recognizes that the Law and the Sabbath are not for the church, and that the whole earth and not Judea is her arena when in the world, he will see the utter impossibility and absurdity of that doctrine which makes the Christian to go through the Tribulation as a sort of earthly purgatory, anticipative to heavenly glory. He will see as in the case of Lot in Sodom that tribulation and judgment will not fall till the church has been clean "taken out" of the world.

The same classification will save from the equally absurd mistake of making the 144,000 of Revelation 14th stand for the church, and on that chapter building certain impossible and confusing doctrines.

The opening verse of the chapter shows this select and numbered company on Mount Zion. To the student of Scripture that word Zion ought to end all controversy. Zion is never the church even by the wildest allowance of imagination or "accommodation," invariably signifies the place itself, and stands only for Jewish thought and dealing. Of course a proper investigation and division of the book of Revelation makes it quite impossible to fall into the error of calling those who are declared in the seventh chapter to be the people of Israel, the church. But independently of all this, dispensational knowledge would save from such a mixture of things in heaven and in earth.

Passage after passage might be further cited to show that classification of truth according to dispensational distinction, results in the light of a full dawn upon the divine pages, and touches every chord of revelation into perfect harmony.

Enough, however, has been said to show that knowledge of dispensational truth and ability to

relate each truth to its own dispensation, is absolutely necessary for him who would lay hold of the treasures of the Word, or reveal them to others.

DISTINCTION BETWEEN THINGS WHICH APPEAR SIMILAR.

We must know and maintain the distinction between things which though apparently similar are quite distinct.

This principle is simply an emphasis of what has been said largely under the head of classification of Dispensational Truth, the classification, however, sometimes falling inside of similar dispensations.

As an example of passages which are quite different although commonly confounded, examine, Luke xxi: 24, and Romans xi: 25. The first reads: "Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*"

The second reads: "Blindness in part is happened to Israel *until the fulness of the Gentiles be come in.*"

"The times of the Gentiles," signify the rule of the Gentile nations. That rule began as owned of God, in Nebuchadnezzar, King of Babylon. At that hour God set the Jew aside, because of evil and sin against Him, and brought in the Gentile governmentally. That rule as owned of God continued on down through the Roman Empire; it continues to-day, it tramples Jerusalem and the Jew under foot, making the once Holy city the capital of the False prophet, and denying Him who is the King, and whose that city is; this rule will continue until the Gentile nations of the old Roman earth under Antichrist, shall once more be gathered about Jerusalem; then Christ and His

church previously caught up will come to the Mount of Olives to overthrow him, put an end to his confederacy, write finale upon Gentile Times, and bring in, "The Times of the Jew."

"Behold the day of the Lord cometh.....for I will gather all nations against Jerusalem to battle.....then shall the Lord go forth, and fight against those nations.....and His feet shall stand in that day upon the Mount of Olives.....And the Lord shall be King over all the earth..... Jerusalem shall be safely inhabited.....In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations (the ten nations of Antichrist, of the Roman Earth) even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that GOD IS WITH YOU." Zechariah xiv: 1-11, Zechariah viii: 23.

This is the time of the Jew, he is the head and no longer the Tail of the nations. "And the Lord shall make thee the head, and not the tail." Deuteronomy xxviii: 13.

The Times of the Gentiles historically, then, is the whole period from the reign of Nebuchadnezzar till the Lord shall come again in the clouds of Heaven and set up the Jewish State.

The "Fulness of the Gentiles signifies the fulness or filling up of God's purpose in this age, to take out from among the Gentiles a people for His name, as it is written: "God at the first did visit the Gentiles, to take out of them a people for His name."

And to this agree the words of the prophet; as it is written: "*After this* (after the people from among the Gentiles are taken out,) I will return, and build again the tabernacle (the house, the throne, and kingdom,) of David." Acts xiv: 14-16.

Our Lord's name is the Christ, those who are taken out now from among the Gentiles unto His name are Christ-ians: this taking out from among the Gentiles began the day Peter preached at the house of Cornelius and the Holy Ghost fell on all those who heard the Word; that taking out is being accomplished by the Holy Spirit and the Gospel as it is preached on the lips of men, and it will go on till the last one who shall constitute the "taking out" is called, then that body of called out persons will be full, filled to its requisite number; for it must be self-evident that "a taking *out from among* the Gentiles" is not a taking of *all* the Gentiles, it is a taking of *some* Gentiles from among others, and this is election: necessarily in an election there is a definiteness both as to number and time limit; this time limit must be marked by some well defined point: it is so marked by the Translation of the church, by the resurrection of the dead and the transfiguration of the living into the Lord's presence in the air; an event which will precede the Appearing of Christ and His church to the Mount of Olives, at least, seven years.

Thus the Times of the Gentiles begin centuries before the birth of Christ, and will end only at His Appearing to set up the kingdom of Israel; while the Fulness of the Gentiles begins only after the resurrection of the Lord, and may end any moment by the sudden secret translation or rapture of the church into the air to meet Him, when like "the thief in the night" unknown to the world, He shall come quietly to snatch away the church as His jewel, His "Pearl of great price." Matthew xiii: 45, 46.

Thus the one truth involves the secret Coming of Christ and the Rapture of the church, the other the public Appearing of Christ and the beginning

of that era when the nation of Israel shall be saved unto the glory of coming and millennial days.

The word Gospel is so familiar, its general definition as "good news" so well understood that its application is supposed to be uniform. When therefore we read of the Gospel of the Kingdom, the Gospel of God, the Gospel of Grace, the Glorious Gospel, and the Everlasting Gospel, it is taken for granted that they all refer to one and the same thing. The similarity is impressed upon the average mind by the word Gospel. But however the word Gospel may make for similarity it is a mistake to imagine that the word covers one subject. On the contrary the several designations of the Gospel are of themselves the indications of marked distinctions which the Spirit impresses on us to observe.

The Gospel of the Kingdom is the good news of the Kingdom to be set up in Israel with Jerusalem as the Capital, when the Lord Jesus shall come the second time as Messiah, as Son of David. It is therefore in the nature of the case a Gospel that cannot be preached until after this particular age or dispensation is passed, not till after the Rapture, or Translation of the Church.

The Gospel of God is the good news that God is a Father loving men in spite of their sins, and seeking sons who shall worship Him in Spirit and in Truth.

The Gospel of Grace is the good news that Christ died for our sins, and rose again for our justification; this is peculiarly the Gospel that is to be preached in this age.

The Glorious Gospel would be better translated, "The Gospel of the Glory of the blessed (happy) God." Read I Timothy i: 11, II Corinthians iv: 4.

It is the good news that Jesus Christ the cru-

cified and risen man is now exalted to be the happy God. It is the good news of a God-man exalted to Heaven for believing men and their salvation.

The Everlasting Gospel is the good news of that era of time which is called the Age of Ages, the Millennial era; the good news that the King of Righteousness *has* come and is seated *in Jerusalem* as the King of nations, as the Prince of the Kings of the earth.

In recognizing these varied Gospels we get vistas of truth heretofore unopened, and behold the keys with which many statements of Scripture otherwise dark are unlocked to our comprehension.

As a simple but striking example of things which seem similar but are absolutely distinct, take Matthew xxv: 3, 4, Ephesians i: 4. The former reads, "The kingdom prepared for you *from* the foundation of the world." The latter reads, "hath chosen us in Him *before* the foundation of the world."

The subject is election in both cases. In Matthew you have, *from* the foundation of the world, in Ephesians you have *before* the foundation of the world. The difference is in the prepositions *before* and *from;* this distinction is rarely if ever seen; and yet the value of the distinction is immense.

From the foundation of the world is a term characterizing the kingdom as relating to earth and time, while before the foundation of the world takes us wholly above the earth and time and projects us into heaven and eternity, both past and future.

A striking illustration of the necessity of maintaining the distinction between things apparently similar may be found in a single passage. In Ephesians iii: 15, it is written: "Of whom the whole family in heaven and earth is named."

Ordinarily this is applied to the same subject, the

subject in both members of the verse supposed to be the Church of Christ as the Family of Faith.

The family on earth is taken to be all those who of the church of Christ have died on through the ages, all who die now and depart to be with Christ in Heaven; the family on earth are supposed, correspondingly to be those who live in the church on earth to-day; the one is thus the church in heaven, the other the church on earth.

However true it is that those who are in heaven form with those who are really saved on earth, the one great spiritual family, it is not true that they are ever known as the family in heaven and the family in earth. The key to the first half of the verse is found in the literal reading, "in the heavens." Now this epistle is the epistle peculiarly of the heavens or the heavenlies. If you take your pencil and mark the word you will find that it is indeed the characteristic of the book, and is intended to set forth the fact that in God's mind, the church has already gone home with the ascended Christ, and is seen of God as seated with Him, and in Him, in Heavenly Places, as it is written, "Hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephesians ii: 7.

The family in heaven then means the church, the whole church, living or dead, in heaven, or on earth. In other words, the church is the *Heavenly Family.*

There is another family, a family that is as much a family of God as the church of Christ, but a family that has to do wholly with the earth. While all the promises to the church are made concerning heavenly things, all the promises made to the other family have to do with the earth, and the earth alone. That family is the nation of Israel, and this is the family of whom we speak as "The Family in

Earth." In God's final purpose Israel is to reign on the earth, but the church seated in the Heavenlies with Christ above all principalities and powers, is to rule even over all Israel. The object of the Apostle's statement then is to set Jesus Christ as the centre of things in heaven and in earth, both to the church, and also to the Jew.

Fail to recognize the distinction between these two families, allow yourself to be deceived with the idea that both families refer to the same thing, and you will miss some of the most wonderful and comforting truths of the Word of God.

Admit the distinction, and there will be opened to you whole sweeps of distinct truths which at the last from heaven and from earth gather at His feet to own Him as their objective and glory.

In Ephesians i: 6, it is written: "He hath made us *accepted* in the Beloved."

In II Corinthians v: 9, you read: "We labor .....that we *may be accepted* of Him."

In the one case it is stated that we have been accepted, and in the other we are shown as under obligation to labor and toil in order to be accepted. Is there a contradiction here?

If the things have reference to the same truth, there is evidently an apparent contradiction. But do they in spite of their similarity in form apply to distinct things? I answer they do. In Ephesians we are seen as to our standing before God in Christ, and as the rendering might be, "graced in Him."

In Corinthians we are seen as to our state, our daily walk.

Our standing is invariable. It is in Christ and God sees us as perfect as He is. Our state is variable. We do not always live as those who have been accepted as sons of God in the Risen Christ. Because this is so we are exhorted to bring our

state up to our standing and seek to live in accord with it, not that we may be accepted as sons of God, but that we may live acceptably before Him. A proper rendering of the passage in Corinthians will substantiate this interpretation and will, at the same time, remove the appearance of similarity.

Instead of accepted read acceptable. We are to labor then not in order to be accepted as sons of God, but to be acceptable sons of God. In other words, because we are the sons of God accepted in the Beloved, we are to live acceptably, pleasingly, before Him.

In the nature of the case, the knowledge of dispensational truth and the principles of strict classification will enable us more and more to distinguish between things which differ.

THE MEANING AND PURPORT OF THE DIFFERENT BOOKS OF THE BIBLE.

We must know the meaning and purport of each book of the Bible.

The Bible is made up of separate books, sixty-six in number.

These books are divided into two great parts, the Old and New Testaments, or more correctly, "The Scriptures of Israel, and "The Scriptures of the Church."

The Old Testament, is divided into three great parts:

Law, Prophets and Psalms.

This was the division current among the Jews, in our Lord's time. He sets His seal to this division: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *Law* of Moses,

and in the *Prophets,* and in the *Psalms,* concerning me." Luke xxiv: 44.

The Law is known as the Pentateuch, the latter word signifies the fivefold book, and comes from the Greek, *pente,* five, and *teuchos,* book.

The five books are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Prophets—Twenty-nine books.

This division includes the prophetic and historic books, from Joshua to Malachi.

The Psalms—Five books.

Job, Book of Psalms, proper, Ecclesiastes, and Song of Solomon.

Thirty-nine books in all in the Scriptures of Israel.

The New Testament is divided into three great parts.

Gospels, Acts, and Epistles.

Gospels—Four in number. Matthew, Mark, Luke, and John.

Three of these Gospels are called the "Synoptics," namely: Matthew, Mark and Luke.

These are called Synoptic from the Greek *sun,* together, and *opsis,* view, things viewed together or a general and uniform view. That is to say, these Gospels seem at first glance to give the same general and sequential view of the history of our Lord, while the Gospel according to John stands out in many and marked contrasts.

The Synoptics may be called the Earthly Gospels. The Fourth, or John's Gospel, the Heavenly Gospel.

The Book of Acts consists of two parts.

In the first part we have the Apostolate of Peter. In the second, that of Paul.

In the first we have the Kingdom presented again to the Jews; and in the second the Gospel given

to the Jew first, and then the Gentile, with the gradual unfolding of God's purpose to call out the church from among the Gentiles.

Epistles to the churches—Sixteen in number.

Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians.

These nine epistles are written by Saint Paul. Seven epistles are written by John: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea.

Paul writes four individual, or personal, epistles:

First and Second Timothy, Titus, and Philemon.

He writes one epistle to his nation: The Epistle to the Hebrews; he writes fourteen in all.

John writes two personal epistles: To the Elect Lady and her children, to the well beloved Gaius.

There are four epistles to the Hebrews:

The Apostle Peter writes two: First and Second Peter. James writes one: The Epistle of James. Paul writes one: The Epistle to the Hebrews, so distinctively called.

There are two general Epistles:

John writes one: The First Epistle of John. Jude writes the other: The Epistle of Jude.

The Epistles of John form the Family Epistles. They consist of letters to Little children, fathers, young men, a mother and her children, a beloved brother in the Lord.

The New Testament is composed of twenty-seven books.

In both these testaments we have a marvelous library, a library whose topics range from the creation of the world to the recreation of a human soul.

The manner in which these books have been written and this library produced, is declared by the Apostles Peter and Paul:

"God spake by the prophets." Hebrews i: 1.

"Holy men of God spake as they were moved (carried along) by the Holy Ghost." II Peter i: 21.

"The Spirit of Christ which was in them (the prophets) testified beforehand the sufferings of Christ, and the glory (glories) that should follow." I Peter i: 11.

"All Scripture is given by inspiration of God." II Timothy iii: 16.

Note who some of the authors of these books were, that is to say, those whom God by His Spirit used as His amanuenses:

Kings, such as David and Solomon; *Prime Ministers,* such as Mordecai and Daniel; *Kings' Cup Bearers,* such as Nehemiah.

Prophets, scholars, poets, soldiers, physicians, tax-gatherers, cattle-drivers, shepherds, tent-makers, and illiterate, at least uneducated fishermen.

These are of all sorts; but mainly the weak and those who were not mighty in the world were chosen of God to form His Bible.

And we are told that God makes such choice in order "That no flesh should glory in His presence." I Corinthians i: 29.

The period of time in writing the book was about sixteen hundred years. Think of it! A book taking sixteen centuries to write. What a story its composition would tell of the lands in which written, the circumstances under which written, and the varied emotions in the hearts of those who were privileged to give it forth as the mind and will of God to men.

The Old Testament is written in two languages, the Hebrew and Syriac; the Septuagint, or Greek translation by the Seventy of Alexandria, is quoted by our Lord, and His Apostles.

The New Testament is wholly Greek.

The supreme object of the Bible from Genesis to Revelation is to set forth the Son of God in His varied relations as Creator, Man, Redeemer, Priest, King, and God-man.

The Bible is Christo-centric; without that centre all is chaos; with that the book is order, the expression of infinite intelligence, filled with light, with life and love, and intelligible to the quickened minds of the sons of men.

It is evident that each of these books contributes its part towards the general whole; that each has its special lineament to paint in the common portrait of the King; that each book stands for some definite form of the great revelation, and that necessarily each book has some special characteristic, some particular purport. This meaning and purport may sometimes be told in a word or a phrase. The knowledge of the meaning, the comprehension of the purport will flash light into the mind concerning the truths each book seeks to present.

Let us consider then more particularly the characteristic meaning and purport of the books of the Bible:

Genesis. Book of beginnings. Seed-plot of the Bible. The germs, the roots of every doctrine afterwards unfolded in the Bible.

The whole doctrine of man, his creation, fall, ruin, recreation, and glory, may be found in the first chapter.

Exodus. Going out, or book of Redemption.

Redemption by *blood*, and Redemption by *power*.

Leviticus. Sacrifice, Priesthood, and Worship.

This has been called the Priest's Guide Book.

Numbers. Wilderness Experience.

You have here the suggestions, typically, of the church in the world, and Christian experience.

Like Israel the church is passing on from the

sands of time to the Promised Land, and to the golden floors of the Temple of God. On the way there are foes to fight, lessons to learn, and experiences to enjoy in the manifested grace and forbearance of God.

Deuteronomy. Preparation for the land.

To be read in connection with the Epistle to the Colossians.

Joshua. Conflict with the enemy in the land.

To be read with Ephesians, the book of the "Heavenlies."

The key, Ephesians vi: 10-17.

Judges. Eye-sight instead of faith-sight.

Key, Judges xxi: 25.

Ruth. Gentile bride for Jewish Lord.

Boaz. Kinsman, Redeemer, Advocate.

Samuel, Kings and *Chronicles,* six books. They set before us the Story of the Kingdom.

I Samuel. King after man's choice, and the King after God's choice.

The king after man's choice, splendid in stature, glorious in beauty, wilful in way.

The King after God's choice, a man of sorrows and acquainted with grief, despised and rejected of men.

II Samuel. The man of sorrows and acquainted with grief exalted to be king over all Israel.

I *Kings.* The King of Glory.

II Kings. The Great Apostasy.

I Chronicles. God dealing in Grace with the *Ark* as the centre.

II Chronicles. God manifesting Glory with the *Temple* as the centre.

Ezra. Building the Temple.

Nehemiah. Building the City.

Esther. Secret Providence to a Godless people.

Job. Self-righteousness.

Psalms. Christ's Sufferings and Glories.

Proverbs. Rules of Heaven for men on earth.

Ecclesiastes. "Under the sun."

Song of Solomon. The marriage joy of Bride and Bride-groom:

The joy of Christ and the Church in the marriage hour of glory, when at last she shall come up out of the wilderness leaning on His arm, to enter into the place prepared, where His banner over her shall be love.

Isaiah. The anticipated Gospel, and Israel in "The latter days."

Key chapter, Fifty-third.

Jeremiah. "The day of Jacob's Trouble."

Lamentations. Jerusalem under foot of the Gentiles.

Ezekiel. Visions of God, and Latter Day Glory.

Daniel. Hand book of Gentile politics.

Hosea. The wandering nation.

Joel. Day of the Lord.

Amos. Desolation and Restoration.

Obadiah. Judgment on Gentiles.

Jonah. Substitution and Resurrection.

Micah. Bethlehem and the Babe.

Nahum. Gentile Confederacy.

Habakkuk. Messianic Glory.

Zephaniah. Israel the Head, and no longer the Tail.

Zechariah. The Appearing in Glory on the Mount of Olives.

Malachi. The Son of Rigteousness, and the smiting of the earth.

Matthew. The King of the Jews.

Mark. The Servant.

No Genalogy, no record of birth.

Key words of the book, "Immediately," "Straightway."

These words express the servant character of our Lord, as set before us by Mark.

Luke. The Man among men.

John. God the Word who became man and dwelt among us that we might behold the glory of the Divine Fatherhood in the Divine Sonship.

Acts. History of the Holy Spirit acting in the church.

Romans. Justification by Faith.

I Corinthians. Gospel Order.

II Corinthians. Discipline and Benevolence.

Ephesians. The Heavenlies.

Philippians. The mind of Christ.

Colossians. The Deity of Christ.

I Thessalonians. Waiting for the Son of God from Heaven. (Secret.)

II Thessalonians. Appearing of the Son of God from Heaven. (Public.)

Titus. "The Blessed Hope."

Philemon. "Put that on my account."

Hebrews. Shadows and Substance. The Book of Contrasts.

James. Justification by works.

In Romans man is justified by faith in "God's sight."

In James man is justified by works in "Man's sight."

I Peter. Pilgrims and Strangers.

II Peter. The Great Fire, and the Wonderful Reconstruction.

I John. Reading the Title clear, or Written Assurance.

Key text. I John v: 13.

II John. Abiding in the Doctrine, or Christ coming again in the Flesh.

III John. Walking in the Truth.

Jude. The Great Apostasy, and Vengeance Coming.

Revelation. Consummation or the New Genesis taking the place of the Old.

The purport of the book, the purpose for which it was written, forms the point of view from which we must interpret its contents, get the grasp of its intents.

For example, in the Gospel according to Matthew we have no record of the ascension of Christ. Recognize that this book is written to set forth the Lord Jesus Christ as the Messiah, the King of Israel, and you have the explanation of the omission: as king of Israel His place is not in Heaven, but on earth, at Jerusalem, the city of "The Great King."

There is no account of the Ascension in the Gospel of John.

Recognize the Lord's own utterance in John iii: 13, that "No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man *which is in Heaven,*" and the omission becomes characteristic.

It is just as characteristic that the record of the Ascension should be given in Mark and Luke.

In Mark He is seen ascending as that servant who did the Father's will, and whom the Father would exalt as the witness that "the way to exaltation is in the dust."

He is seen ascending in Luke because as risen from the dead He must take a new, immortal Humanity to heaven, and sit there as "The Man in the Glory," the witness that as man He has met for men in His death perfectly all the demands of God's righteousness against the chief of sinners; He must sit there as the Second Man, the Last Adam, the Head of a new race, the prophecy of

what all shall be who believe in Him, the shining glorious proclamation of that hour when the world shall be put not under angels, but redeemed, regenerated, and deathless man.

In Matthew the genealogy of Christ is connected with Abraham and David because as the King of Jews it is necessary that He shall get the Land through Abraham, and the Throne through David.

In Mark there is no genealogy because He is there represented as the Servant, and the servant has no need of ancestry.

In Luke His genealogy is carried back to Adam that He may be presented as the Son of Man, and the seed of the woman.

In John we have no genealogy because the purport of that book is to set the Christ before us as the unbegun, eternally begotten Son of God, He who is from everlasting to everlasting.

For a right understanding of the book we read we are under obligation to put ourselves at its point of view, and see the truth it presents in the light which that attitude and angle of vision give.

DIVIDING THE BOOKS INTO THEIR COMPONENT PARTS.

We must know how to divide a Book into its component parts.

A book may be divided into characteristic and constituent parts; for example the book of Job:

Characteristically, the Book of Job may be divided into five parts:

1. The abode and power of Satan.
2. The manifested folly of human wisdom in its endeavor to explain the providence of God.

3. Thirty chapters of self-righteousness.
4. The need of a Days-man.
5. The vileness of human perfection.

Constituently, the book may also be divided into five parts:

1. God's permitted trial of Job by Satan.
2. The efforts of Job's friends to account for his trial.
3. The address of Elihu.
4. The Lord Himself answering Job.
5. Job coming to a knowledge of his own vileness in the presence of God's Holiness.

On the same principle it is possible to analyze chapters as well as sections.

Take as an illustration the Gospel according to Matthew.

This is the gospel of the King of the Jews: each chapter sets forth some special action of the King:

1. Generation of the King.
2. Birth of the King.
3. Baptism of the King.
4. Temptation of the King.
5—7. Legislation of the King.
8—9. Manifested power of the King.
10. The King sending out ambassadors.
11. The King reporting Himself through His works to John.
12. The King giving His credentials to His enemies.
13. The King unveiling the mysteries of the Kingdom; or, presenting the Kingdom *in a mystery.*
14. The King acting in compassion.
15. The King acting in grace to Gentiles.
16. The King painting the portrait of His Bride.
17. The King giving a vision of His second Advent.

18. The King pointing out Regeneration as the door into the Kingdom.
19. The King and the Millennium, or the age of the Regeneration.
20. The King seeking laborers.
21. The King presenting Himself to His brethren in the flesh.
22. The King foretelling the destruction of Jerusalem.
23. The King setting aside the Jew as a nation till He comes again.
24. The Great Tribulation, "The day of Jacob's Trouble," before The King comes again.
25. The King coming first as a Bridegroom, and then as a Judge.
26. The King betrayed.
27. The King crucified.
28. The King raised from the dead and made not only the king over all Israel, but the authority over all things in Heaven.

Not only is it possible to take each chapter in some characteristic way, but to take the chapter and find in it an analysis of contents suggestive. Take as an example the Fifth chapter of the Second Epistle to the Corinthians:

1. The location of the Christian between death and resurrection. v, 1.
2. The Christian's perfect body. v, 2.
3. The objective purpose of salvation. v, 4, 5.
4. The Judgment Seat of Christ. v, 10.
5. The true inspiration to service. v, 14.
6. The New Creation. v, 17.
7. The message to the world. v, 20.
8. The supreme argument. v, 21.

In turning a book into its component parts we may inquire *when* it was written, *by whom* it was written, *to whom* it was written, the *circumstances*

under which it was written, *why* it was written; these questions will bring the book into its several parts before the student and set its sections, whether of chapter or verse, into clear vision.

EACH BOOK IN ITS ORDAINED PLACE.

There has been as much the manifestation of God's hand in the sequences of the books as in any other part of its creation; necessarily therefore each book is in its ordained place and cannot be taken out of it without the dislocation of the organism.

To illustrate, the Book of Ruth, comes in between the Book of Judges on the one side, and the Book of Samuel on the other.

Ruth gives us the Gentile bride of the Jewish Lord and is therefore the type of the Church of Christ. Now the Church of Christ can only come into view after the failure in Israel; only when the marriage in Heaven takes place, or to be precise, when the church is called out, completed, and translated to meet the Lord at His Second Coming, can the kingdom of Israel be set up. This is just what the position of the Book of Ruth shows conclusively. Judges gives us failure in Israel, "every man doing that which was right in his own eyes." Samuel gives us the setting-up of the kingdom.

Here then you have the Gentile bride placed in the canon of scripture between the failure of Israel and the coming of the kingdom.

In the Book of Ezra you have the building of the Temple, and in Nehemiah the restoration of the city; it is of little matter what the chronology may be, the moral sequence demands that the dwelling place of God shall be looked at before the dwelling place of man; and examination will show that this sequence is independent of man's ordering.

To see how necessary the Book of Acts is to the place accorded it, it is only required in reading to close the book at the Gospel of John, and open it again at the Epistle to the Romans. In John you close with Jesus on the shores of Galilee, but in Romans you find Him gone from the earth and His Church in His place, but no account of the origin or constitution of that church. Without the Book of Acts you cannot assist at the birth of the Church, and the inauguration of the dispensation of the Holy Ghost.

The Book of the Revelation finds its place by inherent law.

It is a matter of little import when it was written there is but one place which it can logically occupy, that is at the consummation of the Bible. I recall seeing some years ago, a house in process of building; before the walls were half way up the carpenters began constructing the roof, and at a certain stage, when the walls were complete, caused that roof to be swung up into its place. No matter when the roof was constructed there was but one place for it, and that on top, as the consummation of the building. No matter at what hour the Revelation was inspired of God there is but one place it can occupy, and that is at the close of the canon, resting in its place as the roof in the palace of Truth.

EACH BOOK IN PLACE BY LAW OF GROWTH.

Each book finds its place therefore by the law of organic growth, each book is a necessity to, and produces the other, just as each preceding part of a tree is a necessity and inspiration to that which follows.

If Genesis is necessary to bring Israel into Egypt, Exodus is necessary to take them out. If the order of the New Testament is Gospels, Acts, and Epistles, it is because in the Gospels we get Christ in the flesh, in Acts Christ in the Spirit, and in the Epistles Christ in doctrine; and these are necessary the one to the other as parts of an organic whole.

If each book is thus related to the other it is evident that we may find books acting as divine commentaries, the one upon the other.

Colossians throws light spiritually on Deuteronomy, in that both books are the preparation for the inheritance. Ephesians is a commentary on Joshua, in that both books show conflict in the endeavor to enter into the purchased possession.

Corinthians is a flash light on Judges, the Christians at Corinth being largely in the same attitude as that which characterized Israel in the former book, "every one doing that which seemed right in his own eyes." Hebrews is a key to Leviticus, and the Book of Revelation to the prophecy of Daniel.

From all this it follows that each book being characteristic in itself, *each book* must hang its key up beside its own door.

The key of the Revelation may be found in the twentieth verse of the first chapter. "The things which thou hast seen, the things which are, and the things which shall be hereafter" (*meta tauta*, after these things) Past, Present, and Future, this is the inspired division of the book. The past things are in the first chapter, the *Now* things are in the second and third chapters, the future things, or things which are after the *now* things, are from the fourth chapter on.

The key of the Book of Ecclesiastes is in the

phrase "under the sun." It is the book that looks at the world from that standpoint and sees only vanity and vexation of spirit in the best that can be done there; it stands in contrast to the book of Ephesians where the believer exalted with Christ to the throne of God above the sun, sees things from God's point of view, and rejoices in Him as the Author and End of his salvation.

In one of the Cantons of Switzerland whenever the inmates are away, the key is placed under the cross at the door. Those who wish to enter the house know where the key is, and always look for it under the figure of the outstretched Christ. The final key that fits every book of the Bible is to be found under the Cross, under the figure of the outstretched Christ.

Take this key, which comes from the cross, apply it to any book, open the door and enter in; stand for awhile in listening attitude, and the symphonies of eternal truth shall be heard sounding in Spirit numbers to your soul; stand patiently, and your eyes shall be anointed with eye-salve to behold the face of Him who is Himself, the Face and Likeness of God.

WHAT TO STUDY.

Many persons lose time and wander aimlessly through the Bible, because they do not know just what to study.

A few suggestions in this respect may be helpful.

1. *We ought to study Topics.* Such topics as Grace, Law, Faith, Hope, Kingdom, Covenants, Sabbath, Second Coming, Inspiration, Angels, Spirits, First and Second Resurrections.

2. *We ought to study the Types.* Types of Persons, Places, Events.

3. *Great Characters.* Such as Abraham, Isaac, Jacob, Joseph, Moses, David, Saul, Elijah and Elisha of the Old Testament. Paul, Peter, James, John, and scores of others in the New Testament.

4. *Great Chapters.* Genesis xxii, Leviticus xvi, Numbers xiv, Deuteronomy xxviii, Isaiah liii, Matthew xiii, Luke xv, John iii, Revelation ii and iii.

5. *We ought to study Key Words.* Words and phrases, like Heavenlies, Much-more, Better, Straightway, Overcomes, the Eight Togethers of the New Testament, and the Seven Rests.

6. *The Names of God.* God, Creator absolute; Lord-God, Creator in Covenant relation; Jehovah (Yahveh), He who will be the Coming One; Almighty God, the God of Providence; the Most-High God, the God of Nations.

7. *The Names of Persons.* Jacob, the Supplanter; Israel, Prince with God; Saul, Destroyer; Paul the Worker; Simon, man in the flesh; Simon Peter, man in the flesh called by the grace of God into relation with the Son, made a part of the living Rock, and himself a living stone.

8. *Developments of Doctrine.* For example: The Incarnation, seen in Eve's thought about Cain, typified in the supernatural causation of Isaac's birth, fulfilled in Christ, and now expanded in Christians.

In this way we may study, Sacrifice, Atonement, Repentance, Conversion, Regeneration, Justification, Sanctification.

9. *Allusive Utterances.* A striking example of this suggestion is to be found in Philippians ii: 6. "Who, being in the form of God, thought it not robbery to be equal with God." (That is to say, thought not to snatch at equality with God.)

The allusion is evidently to some one who did; one who had the hardihood to think about rob-

bing God of the glory of His supremacy. The very statement of the passage leads to such an inferential conclusion.

It leads to the inquiry as to what Scripture may say about the matter; and Scripture answers that there *was* such a person.

That being was Satan. Isaiah xiv: 12-14, Ezekiel xxviii.

Another example: II Peter iii: 3, 4. In this passage the Apostle warns against a class of scoffers who should arise in the church in the last days, and in the endeavor to justify their worldly lusts would mock and scoff at the thought of the Second Coming. The principle of allusive utterance thus indicates that, in the last days, there will be a *special testimony* in the church to the *imminency* of the Lord's Coming.

Under this head of what to study may be included, also, the Plan of Study.

PLAN OF STUDY.

It is necessary to have some definite plan or method to accomplish any real results.

1. *Compare Scripture with Scripture.*

It is written, that in His light we shall see light. Illustration, (Revelation xix: 15, Ephesians vi: 17.) The sword out of His mouth in Revelation is explained by the Ephesians to be the sword of the Spirit, which is the Word of God, and thus the sword out of the mouth is simply the declaration that by the word of His mouth the Lord will arraign the nations at His Coming, and hale them to judgment.

Matthew xxv: 1, is explained by II Corinthians xi: 1. The virgins of Matthew equalling the as-

sembly of Christ, presented as a virgin in Corinthians.

2. *Study slowly.*

You cannot "cram" the Bible. You must eat what you get. Jeremiah xv: 16.

3. *Read carefully.*

Get all the light, examine every word, subject every part to microscopic investigation; a preposition or an article makes a difference. Dig into the original if you can; get helps if you cannot.

4. *Patiently.*

If you do not understand to-day, you may to-morrow. The *advance* in truth is in exact proportion to the *use* of truth.

5. *Reverently.*

You are reading God's Word. His breath and presence are in it.

6. *Prayerfully.*

Pray for illumination, for opening "the heart to attend unto the things spoken." (Acts xvi: 14.)

Only when a Risen Saviour opened the understanding of the Disciples could they understand the Scriptures. "Then opened He their understanding, that they might understand the Scriptures." Luke xxiv: 45. How significant that the last act of the Son of God before He ascended was to open the understanding of His disciples in relation to the Scriptures; *and how intensely significant that these Scriptures should be none other than the Scriptures of Israel,* as it is written: "And beginning at Moses and all the prophets, He expounded unto them in *all* the Scriptures the things concerning Himself." Luke xxiv: 27. And these Scriptures according to verse 44, are Moses, the Prophets, and the Psalms; or, the Old Testament from *Genesis to Malachi.*

7. *Read, and study constantly.*

Make it a daily practice to read and, always, to study something, no matter how little.

IMPLEMENTS OF STUDY.

1. *The Bagster Bible.*

Always with a broad margin for marking. When you mark be as systematic as you can. For example: *Black* lines for Gospel, Historic, or Spiritual, statement. *Blue* lines for Second Coming, and kindred truths, such as the Kingdom, etc. *Red* lines for Blood, Sacrifice, the Cross, and Atonement. *Green,* or violet ink for Holy Spirit.

If you would make a distinction between the Coming of Christ *for* His Church, and the Appearing of Christ *with* His Church, use a star for the former, and a circle with rays like a sun for the latter; for in the former He comes as "The Morning Star" (Revelation xxii: 16,) and in the latter as the Sun of Righteousness. "Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." Malachi iv: 2.

The Bible intelligently marked is a splendid instrument in the hands of a devoted student.

2. *A Cruden's Concordance.*

3. *A Topical Text Book.*

4. *A copy of the Revised Version* for examining readings and phrase constructions.

Making use of these implements, following these methods, and applying these principles, you will find:

1. *A splendid style.*

At one moment fresh with Eden blooms, anon hot with Sinai's flames: heaving with prophetic warnings or jubilant with Messiah's strains: rapt in the glory of Isaiah's vision, or silvery with Beth-

lehem's natal song: sobbing with Gethsemane's woes, or triumphant with the Resurrection theme: tender with the Gospel call, and pitiful about the contrite heart: sulphurous with curses at the sight of sin, or melting into universal song as the door in Heaven opens, and He is seen, the Living Lord, the Coming King.

Apart from this, the literary value of the English translation is above price; great orators, some of them foreigners, have found in it a classic. Kossuth, the great Hungarian, declared that his pure English came from reading the English Bible.

2. *Supernatural wisdom.*

It tells the story of Light, Sun, Moon, and Stars, of deep Sea, and melted Rock, before Astronomy, or Geology had come to the birth; and waits patiently till Science shall stop its hypotheses, revealing even now to him who loyally reads it that the only opposition ever made from Science was not from Science itself, but from "Science falsely so called." I Timothy vi: 20.

A Royal Dignity.

Not a silly line in it: filled with the genius of reserve.

4. *Denunciation of Sin.*

5. *The continual cry of "Holy, Holy."*

6. *Unity of Design.*

The first Genesis unfolds in the new; the new Heavens and the new earth answer the old Heavens and the old earth, whilst Christ and His Church point back to the First Man and his bride, and the river under the throne becomes the reality of the river of Eden.

7. *Christ in every line.*

Here is the key that unlocks every mystery.

8. *Your character.*

By transgression and nature, a sinner under the

judgment of God; by grace a sinner forgiven, justified, accepted as righteous before God and through regeneration, His deathless child.

9. *Your Future.*

A life of peace and power in the Paradise of God.

BENEFITS OF STUDY.

1. *Faith will be strengthened.* "So then Faith cometh by hearing, and hearing by the Word of God." Romans x: 17.

2. *Joy will be increased.* "I rejoice at thy Word as one that findeth great spoil." Psalm cxix: 162.

3. *Spiritual life nourished.* "Desire the sincere Milk of the Word that ye may grow thereby." I Peter ii: 1.

4. *The Christian thoroughly furnished unto all good works.* "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works." II Timothy iii: 16, 17.

He who studies the Book as thus indicated will find himself able to flash into the darkness and ignorance of infidelic minds the light of the prismatic revelation of the truth of God, meet the difficulties of earnest seekers in the Word, and get for himself an abiding consciousness of its unity.

He will see it rooting there in Genesis, and fruiting here in Revelation.

He will see that the Old Creation begins with the Heavens, comes down to the earth, goes on with man's body and ends with his soul; and that the New Creation begins with man's soul, goes on to a perfect body, a perfect earth, and ends with the

new heavens, a fourfold and complete triumph of Regeneration; regenerated soul, regenerated body, regenerated earth, and regenerated Heavens.

He will see that Christ is the centre of Heaven and Earth and Hell; that the whole universe is Christo-centric, and that the centre of the Christo-centric revelation is the immortality of the body as the enthronement and manifestation of God; that from all eternity the thought of God has been to set up a deathless incorruptible man as the image and likeness of Himself, and through him forever make Himself known governmentally and morally to the universe. He who thus studies will see with ever-increasing awe and adoration that God came down to be Man, that man might go up to be God forevermore.

He will get visions of God as by the banks of the river of Chebar; he will see above all the Glory One like unto the Son of Man: and from the throne high and lifted up where the Seraphs sing, he will hear the voices saying, "Behold your God;" and other voices saying, "You shall be like unto Him, for you shall see Him as He is."

AN ADDRESS ON THE HOLY SPIRIT.

The Holy Ghost which is in you.
—I Cor. vi : 19.

AN ADDRESS ON THE HOLY SPIRIT.

THE TWOFOLD OFFICE.

In the New Testament the Holy Spirit is presented to us as filling two distinct offices. In the one He is the Comforter, in the other He is the Enduer. As Comforter He operates in the Church, as Enduer He operates through the Church. As Comforter He hides Himself, as Enduer He reveals Himself. In the one He is a revelator, in the other an administrator. As Comforter He is the promise of the Son, as Enduer He is the promise of the Father. As the Comforter His coming has to do exclusively with the Church, as Enduer His coming had to do primarily with Israel.

The Holy Spirit, as Comforter, is given by the risen Son of God; the Holy Spirit, as Enduer, is sent by the exalted Lord and Christ. The gift of the Comforter is based on the prayer of Christ, the gift of the Enduer is based on the words of a prophet. The Comforter announces the beginning of the Church, the Enduer announces the opening of the Kingdom of Heaven. The objective work of the Comforter is consolation to troubled disciples, the objective work of the Enduer is aggressive power to waiting witnesses. The Comforter links us to Christ, the Enduer links us to one another in Christ.

Thus the office of the Holy Spirit is twofold and distinct; so is His inauguration into those two offices.

The Holy Spirit, as Comforter, did not come on the Day of Pentecost. Pentecost is in no sense the coming of the Comforter. At Pentecost there is no thought of consolation for sorrowing orphans, but demonstration of power to helpless messengers. The Comforter as promised in John xiv, was to make manifest the presence of Christ; the coming of the Holy Spirit, as recorded at Pentecost, made evident the absence of Christ. The Comforter was to make known the presence of Christ down here; Pentecost made it clear that the presence was up there. The Comforter was to make known that Christ *is* here to the end of the age; Pentecost proclaimed that Christ *cannot* be here till the end of the age.

The coming of the Holy Spirit at Pentecost was not altogether a new thing; the coming of the Comforter, as promised, was something entirely new: this promise was that the Holy Spirit should be a permanent abiding presence, in the bodies of men. Such an indwelling of the Spirit had never taken place. The Holy Spirit never dwelt as an abiding presence in any man, not in Adam, or Abraham, or Moses, or John the Baptist. He had moved men; He had filled them, filled them from their birth, but He had never stayed in men continuously. David could pray, "Take not Thy Holy Spirit from me." No man who has the Spirit of God can offer that prayer to-day without being guilty of excuseless ignorance, because the Holy Spirit, as an abiding presence in any man, is there as a seal, "sealing him unto the day of redemption."

Men could ask the Father, in the days of Christ, to send them the Holy Spirit. In this day no child of God can offer that prayer without confessing ignorance of the Word of God, because when the Spirit comes to take up His abode in the body, that

body becomes the temple of the Holy Spirit, which Spirit, saith an apostle, "is *in* you, which ye *have* of God."

The Comforter, as the promised continual indwelling of the Spirit, was thus something new, and as the coming of the Spirit at Pentecost was not wholly new, then Pentecost was not the coming of the Comforter.

The Comforter as an indwelling presence was promised directly to all believers, but on the day of Pentecost the Holy Spirit came directly only on the original disciples. To all others He was communicated, not when they believed, but after they believed; not by the Spirit Himself, but by the laying-on of the hands of the Apostles. As the Comforter was to be the heritage of all believers, and the manifestation of Pentecost was only upon the Apostles, it is evident that Pentecost is not the inauguration of the Comforter.

At Pentecost the Holy Spirit came audibly and visibly, as a rushing, mighty wind, as flaming tongues of fire, and His presence was made known to all in Jerusalem. But the Son of God declared that when the Comforter should come the world would not see Him, the world would not know Him. The coming of the Holy Spirit at Pentecost therefore stands in direct contrast and contradiction to the manner in which the Comforter was promised to come by the Son of God Himself. Nay, more! The Apostle Peter in his sermon on the day of Pentecost declares that Pentecost and the coming of the Comforter cannot be one and the same thing. Saint Peter declares that Pentecost is the begun fulfillment of the prophecy of Joel. This prophecy is the promise of the Father. The promise of the Father was to restore the kingdom in Israel. Pentecost is therefore the answer of Jesus Christ from

heaven to the question of His disciples as recorded in the first chapter of the Acts. "Wilt thou," they said, "at this time restore the kingdom to Israel?" When our Lord promised the Comforter, none of the disciples thought of asking Him about the kingdom, but the moment, yonder at Bethany, that He spoke of the outpouring of the Spirit as the promise of the Father immediately they said unto Him, "Wilt thou, at this time," that is to say, at the outpouring, "restore the kingdom to Israel?"

Between the promise and the question there is the link of eternal logic, for that promise of God written here in the Prophet Joel, had been made in connection with the announcement of the day of the Lord, and the setting-up of Israel, as the head and no longer the tail of the nations. And thus Pentecost is the affirmative answer to the question. By that mighty outpouring, by that tongue of fire, by that prophetic voice, He says unto them: "Yea and amen, as Jehovah of Israel, as the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, I will restore the kingdom unto Israel now, if Israel will receive Me as the King." And turning to them Peter says: "Repent and convert, that your sins may be blotted out, so that the times of refreshing (the outpouring of the Spirit) may come from the presence of the Lord, and He will send Jesus Christ, who before was preached unto you 'as your King.' "

Thus, according to Saint Peter, Pentecost is the begun fulfillment of a promise which antedates the promise of a Comforter eight hundred years. Now the promise made eight hundred years before Christ, and in connection with the kingdom in Israel, cannot be the promise which Christ gives eight hundred years after, solely in relation to the church in the world.

But if it be still held that Pentecost is the fulfillment of the promise of the Comforter, then it must be said that not only does the day of Pentecost fail to show a single line or characteristic of that promise, not only does it contradict everything that is said of the Comforter, but it goes further, it absolutely ignores the most stupendous event in the history of the Holy Spirit in His relation to men.

That event is recorded in the Gospel according to Saint John xx: 22. On the evening of the day on which our Lord rises from the dead, He meets His disciples, breathes upon them and says: "Receive ye the Holy Ghost." This is fifty days before Pentecost, almost two months. If Pentecost is the fulfillment of the promised Comforter, then this supreme moment, this first act of the risen Son of God must be ignored and set aside. It has been ignored and set aside in theology altogether. But you cannot ignore it with impunity. It is there; you must account for it. It is an actual coming of the Holy Spirit. He comes from Christ. Christ gives Him. Christ sends Him. He says to His disciples: "Receive ye the Holy Ghost." It is an utterly inadmissable exegesis which teaches that Christ leaves it to the will and option of the disciples whether they will receive the Spirit. That declaration "Receive ye," is neither an invitation nor a command. It is an explanation. He breathes on them before He says a word about the Holy Spirit. He breathes on them, He communicates His breath to them, He sends it into them, and then He says: "Receive ye the Holy Ghost." By these words He declares to all time that the disciples had received the Holy Spirit in receiving His breath. He had sent them the Holy Spirit; He had sent Him two months before Pentecost.

And now, mark the manner in which the Holy

Spirit comes here, no rushing mighty sound, no whirling wind from heaven, no fire of flaming tongues, nothing the world saw or heard, but secretly, quietly.

Mark, I pray you, the meaning of that coming. It is emphasized in one word, "Peace." There is no thought of energy here, no thought of aggression, or objective action, or power. It is comfort, it is consolation.

Mark the attitude of Jesus in this case, as contrasted with His attitude at Pentecost. At Pentecost He is the exalted Lord and Christ; here He is the risen Son of God not yet exalted. There He sends the Holy Spirit as the executive of His will and power; here He gives the Holy Spirit as another friend and companion. There as the head of Israel, here as the head of a new race. There He lifts the sceptre, here He communicates life and peace, His own very presence. At Pentecost He says: "Behold I send you the promise of the Father;" here, upon the edge of the open grave, on the resurrection side of it, with His feet upon the threshold of heaven, He says: "I fulfill my promise, I give myself, my life, my love, all I am, to be in you and with you."

Here, fifty days before Pentecost, you have every characteristic of John xiv, every characteristic of the promised Comforter. Here is a scene and circumstance which present themselves as the fitting inauguration of the Spirit into the sublime office of the Comforter, just as fittingly as at Pentecost when He was more openly and with greater accessories inaugurated into the equally sublime office of the Enduer.

This twofold office of the Holy Spirit, and the lapse of time between their initial moments, are not intended to exalt the one, or ignore the other; but

to set before us the beauty, the blessedness, and the distinctive values in the operation of the one only and eternal Spirit of our God.

THE WORK OF THE COMFORTER.

The work of the Comforter is clear and simple. He begins the church. He begins Christianity as a vital force in the believer's soul. He links him in organic union with a living, risen Head. He forms within him the Christ, the hope of glory. He testifies of Christ. He glorifies Christ. He brings to remembrance the words of Christ. He feeds the soul with the truth of Christ. He guides us into all the truth of Christ. He shows us the things of Christ. He so subordinates Himself to the will and personality of Christ that He becomes the other very self of Christ. But he goes above and beyond all this: not only does He come to put a new nature in the soul, He comes to manifest the very presence of Christ in the soul; to make Christ dwell in His personality in the soul; so that Christ shall be up yonder in His glorified body as He was in vision above the ladder which Jacob saw, and yet here in the soul, an invisible presence, as Jacob felt and found Him by Bethel's stony pillow. Yea, His work in us is to make Christ as real to us as though He walked flesh-veiled by our side. To so continue His presence to us that the gap may be filled, between the open grave and the exalted throne; between the risen Master and the man in the glory. To so continue that presence that Christ Himself shall minister to our need, as though we looked Him in the face, felt the sympathy of His shining tears, and caught the touch of His guiding hand. To so continue Christ in us that Christ shall give us His faith, His peace, His joy, His hope, His

power: until when we walk, we may walk by His faith, be calm in His peace, be glad in His joy, be encouraged in His hope, and strong in His power. For, if we will be obedient, the Comforter will give us the very power of Christ, power for the mind; so that we may see the wondrous things which Christ Himself has inspired in the matchless Book. He will give us power, power for our bodies, so that we may not faint nor grow weary in His service. If we will let Him, the Comforter will so keep the communication unbroken with yonder heaven that Jesus Himself shall come down invisibly and walk with us the weary way; and we shall feel no pain or sorrow or weakness where He leads.

Oh! the wonder, the joy of it, and the unspeakable glory! The Holy Spirit here! here to continue the presence of Christ to us, to make us conscious of Him, to fill us with Him till our hearts shall be as a Holy of Holies; so that we may enter in, even here, into the secret of His presence, and be glad with a great gladness.

Thus the work of the Comforter in relation to us is subjective, in us and for us. We occupy the attitude of recipients, not of those who act, but of those who are acted upon. The Comforter will bring us into the place of power, no doubt, but power is not the objective of His work; it is peace, joy, companionship, increasing companionship. It is Jesus Himself with us, all the centuries blotted out, all the past history gone, between Judea and this hour. Jesus with us, talking with us, feeding us, and every day revealing Himself to us.

Such, indeed, is the work of the Comforter, that Comforter who comes as the breath of the risen Christ into every heart that belives on Him; and at the moment, the instant of belief.

A person filled with the breath of Christ! What

a definition that is for a Christian; and what a suggestion of infinite comfort, of abiding peace.

THE WORK OF THE ENDUER.

The work of the Holy Spirit as Enduer is equally clear. On the day of Pentecost He opened the Kingdom of Heaven to the Jew, but, according to the seventh chapter of the Book of Acts, the Jew rose up and shut the door in the Spirit's face, Martyred Stephen, and piled the stones above him as a witness that they rejected a risen Lord, even as they had crucified a seeking King. At once the Spirit postponed the kingdom in Israel, turned to the Gentiles, opened to them the kingdom spiritually, set aside Peter, called Paul, through him revealed the doctrine of the church; and from henceforth began to work, not to extend the kingdom in the world, but to withdraw men from the world into the kingdom; to build up the Church of Christ, not as a kingdom, but as the temple of God for a coming kingdom. To call out the church as the body of Christ, as the royal family, as the aristocrats, the choice ones, who should reign and rule in the kingdom and glory yet to come.

At Pentecost the Spirit became the environment into which the Jewish nucleus of the church was baptized into a supernatural body. At Cæsarea, at the house of Cornelius, the act of baptism was performed by the Son of God for the last time, when the Gentile incomers were baptized with the Jewish nucleus into one body, into that body where there is neither Jew or Gentile.

The baptism in the Holy Spirit being completed, and the church as a spiritual body being set in the Holy Spirit as the divine environment, from that time to this, the Spirit has been in the church, cor-

porately and individually, both as Comforter and Enduer; as Enduer more particularly, in relation to the church corporately. As the Enduer and Administrator from on high, He is here in the church, to appoint the officers, to call and ordain pastors, to call, ordain and send forth evangelists; to raise the money needed by the Son of God; to direct its service, its singing, its praying, and preaching. To make the church so divine, so supernatural, that unbelief shall get out of it, and doubt shall not dare to enter it. He is here to make the church repulsive as well as attractive. Repulsive to all who are not called of God. He is here as the presiding presence, the Vicar of Christ, as His agent, as the true Pope, to do what Christ would do if present, personally, in His very body. He is here to carry the church forward as a force for God, as an impingement on the lives of men, till the last one foreknown of God shall be added to the Lord and the hour of the kingdom shall sound. He is here with all the power necessary to carry on the church in any age, and under any condition. All the gifts which He brought at Pentecost are in His possession to-day; and He is ready to distribute them according to faith and the special need of the hour. He is ready to work in us and through us, so that we may go forth to the world as very Jesus Christ risen, glorified and multiplied a millionfold, so that the incarnate Christ shall be no longer local, but omnipresent, opening through us the eyes of the blind, giving strength to the lame, giving speech to the dumb, and hearing to the deaf; making the lame man to leap as the hart, and raising the dead to the new life in God, working through us with the measureless power with which He wrought us in Christ, in every land and among all people.

Thus the twofold work of the Spirit as Com-

forter and Enduer finds its ultimate unity in the purpose to make the church, in her journey through the age, divinely glad and divinely strong. He is here as divine comfort and infinite might; and thus equipped, the church needs nothing more. She need raise no prayer to yonder throne or cry aloud to heaven for added means, for the Lord her God, in the midst of her, is mighty. All power in heaven and earth is given to Him, and in giving Himself to her to be with her and in her, He has given to her all power.

WHY WE FAIL.

Why, then, do we fail? Why do the ruins of our failure strew our path? Why, above these ruins, do we cry and plead and fret those heavens as though God himself were unwilling or unable to meet our need?

Alas! The question is all too easily answered. We fail because we grieve the Holy Spirit who dwells within us; we grieve Him by ignoring His presence. Day after day we cry and beseech our God that He will pour out His Holy Spirit; and lo! He is here. We seek to invent schemes and plans which shall give us power; and lo! He is in us, the very energy of God. We grieve Him by setting aside His methods. We go forth to cleanse Sodom, and He bids us come out of it. We speak to men of reformation, He bids us talk of regeneration. We seek to christianize the world, and He tells us to gospelize it. We try to take the kingdoms of time with the sceptre of the Gospel, and He tells us that Christ alone can take them with a rod of iron. We try to legislate evil out of the earth, and He has said I will overturn it, overturn it, till He comes whose right it is to reign. We talk to

men of the purple and the gold of coming days, when the church shall enthrone herself upon the hearts of men, and He tells us that, in the end of this Gospel age, Antichrist shall sit in the Temple of God. We congratulate the listening throng with the pleasant tale that the world is growing better and marching on to millennial peace, and he tells us, and draws our attention to it expressly, that in the last days perilous times shall come; and thus we grieve Him by contradicting Him and denying His testimony at every turn.

We grieve Him again and again by making secondary, the only tongue by which He can speak to us, the only tongue by which He can fling the fire and the flame of truth into the inmost soul, this written Word. We allow men to hold it up and tell us that it is full of errors, that it is a composite of divine foolishness and human credulity. And we sit at the feet of such men and exalt them into the place of honor and call them the teachers of the truth, the wise men of the church.

We grieve Him by setting aside the first century for the nineteenth, this century of rationalism, materialism, and insane optimism. We preach the Gospel, and we think we must do it in the pride of human learning and the vanity of human understanding. We grieve Him in the administration of the church. He is the President and Vicar, and we seek vicars and presidents among men. He has the power and authority to appoint the officers of the church, and we take it in our own hands to appoint them. He gives the endowment of service through faith, and we seek to get it through sight. He has made the church with as little machinery as possible, and we seek to fill it with as much as we can. He appeals continually to the sense of the uncommon in us, and we ap-

peal to the common sense in us. His way is to add to the Lord and multiply the church through addition, our way is to multiply the church and fail in the divine addition. His way is to bring out sin to the light and judge it, our way is to cover it up and forget it. In short, He is here to sit in the seat of Jesus Christ, and be His other self, and to guide the church with His awful presence; and we talk of Him as of a thing impersonal, an abstraction, thin as air. Doctrinally He has fallen out of practice, until to-day He is almost unknown as a personal factor in the church; so that it might be said with truth of many churches, as of old the Ephesians said of themselves, "that they had not so much as heard whether there be a Holy Ghost."

We grieve Him in our personal lives. We are full of worry and fret—and carefulness and pride, unworthy ambition and lustful emulation. We regulate our lives, not by the cloudy, fiery pillar of the divine presence, but by our hopes and fears! and then we go out to men and talk to them, and wonder why they do not see God and turn unto Him. We preach to men that Christ offered Himself without spot to God, through the eternal Spirit, and then refuse to offer ourselves without spot to God, through the same Spirit.

Look yonder, I pray you, at that scene on Mount Carmel's top. Elijah declared that the God who answereth fire is the only God. He built the altar, laid the wood, dug the trench, drew the water and poured it forth, but there was no fire. Then He took a bullock, slew it, cut it in pieces and laid it on the altar as a whole burnt offering, and waiting till the hour of the evening sacrifice, cried aloud unto God. In giving God the whole burnt offering, he

gave Him all, he kept nothing back; and the fire came, the God who answereth by fire answered him. Ah, my brethren, we have built the altar, laid the wood, dug the trench, brought the water and poured it forth, but there has been no fire. There has been no fire because there has been no burnt offering; and the burnt offering means, everything given to God, nothing kept back, God getting all, getting ourselves; and alas, some of us, in these years past have been giving God everything else but that, everything else but—ourselves.

If we would have the fire we must go back to that sacrificial hour, yonder, in the evening of the days, to the cross of Christ, and cry aloud to God, and say to Him: "Oh, God! I give Thee not what I *have*, but what I *am*, my own dear self. I nail myself to that altar-cross, and I say unto Thee, 'I die.' I crucify, by faith, everything which does not find its root in Thee!" And the fire will come, not from above, but from within, where it has been almost quenched, the Spirit of the living God, a leaping, flowing, cleansing fire. It will turn into ashes our human will and pride, our vanity and conceit; and we shall die, slain by the gleaming Spirit, as a thing devoted unto God, and made holy to His use for evermore.

May God help us to climb the Carmel heights and lay ourselves on that dear altar of our Master's cross and die in Him, die to every claim of self; and rise with Him, and with Him go forth in the tireless Spirit of the living God, to speak the word of cheer, to sound the word of hope, and give the touch of help and life to lost and dying men. Go forth, glad in the divine gladness, strong in the divine strength, filled with peace and endued with power.

GENESIS: FOURTH AND FIFTH.

In the beginning.

—*Gen. 1 : 1.*

GENESIS FOURTH.

While this chapter sets forth the way of Cain and the way of Abel, it might properly be called the "way of Cain, or the Fruits of the Flesh."

The chapter is introduced by Eve's mistake.

In the first verse, we find she bears a son and, when he is born, says: "I have gotten a man from the Lord." Properly rendered, she would say: "I have gotten a man, EVEN the Lord."

This shows that:

1. Eve understood the seed promised in the third chapter to mean a divine son.

2. She believed Cain to be that divine son.

3. She believed that through him she would gain the victory over Satan in this world.

4. We thus learn that the promised seed in its full import meant a son whose father is God, and whose mother is a woman, hence, a divine-human son, Son of Man and Son of God. In this suggestion we catch the first gleams of the Star of Bethlehem and the outlines of the Virgin Mother.

This is properly the Introduction to the chapter.

In verse third we have:

Cain's Offering.

In making this offering note:

1. That Cain denied any difference between himself and God.

2. Denied that death as a judgment and sentence of God was upon him.

3. Denied that death must be met and cancelled before he could be accepted of God.

4. Denied that he was a fallen man needing to be reconciled to God by the death of a substitute.

5. Repudiated the idea that the ground was cursed.

6. Testified, on the contrary, that the ground was good, that the fruit of that ground was acceptable unto God.

Now there are those who teach that:

1. There is no distance, morally, between the natural man and God.

They deny that man has ever been driven out of God's presence, or that he is a fallen being.

2. Deny that death is a penal infliction, the witness of God's judgment against man.

3. Do not believe death's claim must be met before God by the death of a victim, a substitute.

4. Deny that human nature is under the curse.

5. On the contrary, they teach that human nature is inherently good, and that, by culture, man can bring out of it fruit acceptable unto God.

6. They offer this fruit unto God in the form of good works, good character.

It is the way of Cain.

There are some facts in this story which are indisputable.

1. The ground out of which Cain took his offering had been judged and cursed of God.

2. In offering the fruit of the ground Cain offered that which God had judged and condemned.

3. In offering that which God had condemned Cain denied the word of God and trampled under foot His testimony.

The application of the facts to the doctrine is plain enough: human nature like the ground under Cain's feet has been judged of God, condemned and set aside.

See: Genesis vi: 17, Romans vii: 18, Romans viii: 8, Romans viii: 13, Romans iii: 20, I Corinthians ii: 14, Romans viii: 7.

God has set aside the seed of Adam, the flesh.

In offering God our own righteousness, our own good deeds, our mere human goodness, we deny God's judgment, trample it under foot, and insult Him; insult Him because we offer Him that which He has Himself condemned and refused.

From all this follows that every self-righteous man is a contradiction to God, and every self-righteous man is walking in the way of Cain.

In verse four you have by way of contrast, the offering of Abel: That offering, a slain lamb. A great contrast to Cain's offering in respect to æsthetics. Considered from that point of view it is altogether repulsive.

By this offering of a lamb Abel confessed:

1. That he believed there was a difference, morally, between himself and God.

2. That death was a judgment of God against him.

3. That this judgment was just and that as a sinner he ought to die.

4. By thus offering a slain lamb he confessed that his only hope before God was in a substitute to take his place.

5. He believed that God could accept this slain lamb as his substitute, because he had been taught the doctrine by his parents in the story of how God had provided them a covering, *i. e.*, an atonement in the coats of skins at Eden's gates, through the death of a selected victim.

6. Abel therefore offered the lamb as a sacrifice and a substitute unto God.

7. In thus offering the lamb, he owned the judgment, the justice and, at the same time, the grace of God in providing for him a way of escape; in offering it he took God at His word and glorified Him.

In verses four and five we have God's attitude in

respect to the two offerings. He rejects Cain and accepts Abel. What is the reason?

The ordinary reason given is that Cain was a bad man and Abel a good man.

The true answer is that "Abel offered a more excellent sacrifice than Cain." This is officially given in Hebrews xi: 4.

The difference then was not in the men, they were both sons of fallen parents, both were outside of Eden, both were on cursed ground, and both under sentence of death.

The difference was not in the men, the difference was in what they offered.

The great radical difference between them was, the BLOOD OF A LAMB.

Cain was rejected because he approached God *without* the blood of the lamb; Abel was accepted because he approached God *with* the blood of the lamb.

Remember then that the difference of acceptance or rejection before God, all turns on the question of the BLOOD OF THE LAMB.

This was the difference between Cain and Abel; this was the difference between the Egyptians and the Children of Israel on the night of the Passover; it is the difference between all who have ever been saved and lost up to this hour; it will be the difference between those who are saved and lost at last; it is the difference between Heaven and Hell.

In verses six and seven you have:

CAIN'S OPPORTUNITY.

From this text as it appears in the Version some have imagined the doctrine clearly taught that to do well is all God requires of any man; but a right rendering of the verse takes away all shadow of ground for such error.

According to a strict translation the passage would read: "If thou offerest well, shalt thou not be accepted?" Proof of this as the right rendering is to be found in Hebrews xi: 4. Cain's offering was not acceptable. God says to him: "Your offering is not right, make it right and you shall be accepted."

Now note the expression: "Sin lieth at the door." In the Hebrew, the word for sin—is "sin-offering," and lieth is, "crouching;" wherefore the Lord says: "Flocks of sheep and goats are crouching at the tent door; go get one of these and bring and offer it for a sin-offering as Abel did and, like him, be accepted."

Thus, God, the Lord, preaches the Gospel to him; He says: "Behold the sin-offering, that is what I want, not your flowers and fruit. I want the sin-offering, and it is right there, right at your very door easy to obtain; it is already crouching at your hand, take it and offer it to me and I will accept you even as I have accepted Abel."

This was Cain's opportunity; if he had seized it what a different epilogue might have been written upon his life.

This is the opportunity to-day. God says to man: "I do not want your flowers and fruit. I do not want the works of your flesh, no matter how good, I want the sin-offering, bring me that and I will accept you. And you need have no trouble to get it, behold it is at the door, yea it is nigh thee, in thy mouth, the word of faith which we preach; that is, Jesus is the sin-offering, provided by my grace, offer Him unto me, by faith—and I will accept you; confess Him crucified and risen from the dead, for you, and you shall be saved." (See Romans x: 6-10.)

And this is the issue of the hour. God is calling

upon all men, everywhere, to submit to His righteousness, by offering up the Divine Sin-offering.

In verse eight, we have:

CAIN'S CRIME: MURDER.

In the United States alone, in four years, there were 40,000 murders.

Think of it.

But in this crime of Cain, we have a type of the crime of the Jew against his Lord.

Cain is a type of the Jew, Abel, of Jesus. Proof of this may be found by reading Hebrews xii: 24.

Here the blood of Jesus is contrasted to that of Abel; the blood of Abel cried aloud from the ground for judgment. The blood of Jesus speaks from the Mercy-seat in Heaven for better things, for grace towards the sinner.

Now the point common to Jesus and Abel is the fact that both were slain, and their deaths the results of fratricidal blows: this commonality is the basis of the type.

Abel slain by his brother after the flesh, is a type of Jesus slain by His brother after the flesh, that is by the Jew. And that the Jew is intended in this contrast is evident from the fact that it occurs in the Epistle to the Hebrews, an epistle written especially to the Jews; it thus sets forth the idea that although the blood of Christ was upon the people even as they had invoked it according to Matthew xxvii: 25, it was not upon them for judgment but for grace.

Thus in Cain killing his brother Abel, you have a picture of the Jew killing his divinely-sent Brother, Jesus.

In verses 11-15, you have:

CAIN'S PUNISHMENT.

The story of Cain's punishment confirms the thought that Cain is a type of the Jew. Note:

1. He was driven from his home.
2. He could get nothing from tilling the ground.
3. He was to be a wanderer on the face of the earth.
4. A mark was to be put upon him by the Lord, that all the world might know him.
5. All hands were to be against him.
6. Although punished of God, God would punish those who killed him.

See how wonderfully these characteristics have been fulfilled in the Jew.

1. Forty years after the crucifixion the Jew is driven out of his own land.
2. He has never succeeded in tilling the ground, he has never succeeded as a farmer.
3. For twenty centuries he has been a wanderer on the face of the earth.
4. For twenty centuries he has been so marked by the hand of God, that no matter among what nation he may dwell, he cannot hide himself, a Jew is known on sight everywhere.
5. All hands were to be against him.

Deuteronomy xxviii: 64-66; Leviticus xxvi: 36-39; Deuteronomy xxviii: 27-37; Jeremiah xxiv: 9.

6. While God punishes him, He will punish all who maltreat him.

Jeremiah xxx: 11; Zechariah ii: 8.

All history is in evidence of this. Nations persecuting him have passed away, he remains.

A fearful retribution yet awaits European nations on account of him. (See Matthew xxv: 31, 32, 40.)

In verses 16-24, we have:

CAIN'S CIVILIZATION.

1. He called the land into which he was banished the land of Nod; he simply called it after himself; that is to say, Nod signifies a "Vagabond," this

is what he now was before God, a wanderer, a vagabond; hence, in calling the land, the land of Nod, he was calling it after himself, *i. e.*, the land of THE VAGABOND.

2. He founded a city and called it after the name of his son, and thus set up his own name in him. He was seeking to perpetuate his name and establish himself in a world where God had condemned him to be a wanderer.

Through his family he set up music, art, industry.

With his civilization came polygamy, murder, and violence.

Thus the civilization which Cain established was composed of:

A city,
A society,
Music,
Art,
Manufacturers,
Polygamy, and
Murder.

And mark you, this civilization, this culture of the world, this filling it with music, art and beauty, as well as with industry, this embellishing the world and making it a place to live in, this civilization, originated with a MURDERER, and was set up by him only after he had been banished from the Presence of God.

Is not all this a vivid picture of man turning his back on God and seeking to make a place for himself in a world where God has condemned him to be but a passing shadow?

Is it not true that to-day his is a civilization that is formed wholly outside of God, independently of Him?

And now notice a deep moral meaning in the significant expression of the twelfth verse:

"When thou tillest the ground it shall not, henceforth, yield unto thee her strength."

Considered morally, the earth represents human nature, and no matter how much man might build cities, and establish luxury, or fine arts, he would never succeed in establishing a perfect society. Just as the earth would fail, and come short of full fruitage, so society would fail to reach the place of perfect strength.

Statesmen have labored, patriots have died, but man has not yet attained a stable society. Look at the 40,000 murders in four years in this country, and 25,000 divorces in one year.

Think of the corruption that walks abroad in the daylight, then think of the sin out of sight that beggars description. Remember that the whole earth is one vast military camp, and that in this city alone, 10,000 men, day and night, are patrolling our streets, lest violence break out among us as a fire, an earthquake, or a wild beast.

Note all this, and you will see that the tillage of the earth has not brought forth the harvest of a perfect nor even satisfying civilization.

Note the final contrast between Cain and Abel.

Cain founds a city and gathers to himself all the comforts of the world. Abel is seen to the last as a worshipper of God, and taken up with the care of sheep.

Are not these contrasts suggestive of the worldling and the follower of God, the man in the flesh and the man in the Spirit?

The man of the flesh lives in the world and for it, the follower of God worships God. God is the End and Object of his way, he is occupied with the sheep of the Lord's flock. He finds fellowship not in the society which is built and embellished by a Cain, but with those who are the Lord's. His inheritance

and abiding are not here, he is a pilgrim and a stranger, looking for a city which has foundations, whose maker and builder is God.

In verse 25, you have:

ANOTHER SEED.

Seth is appointed ostensibly in the place of Abel. He is really appointed as a seed in the place of Cain: that is to say, Cain is set aside as being in the image of fallen man, his father, in order that he may give way to another appointed of the Lord.

In this appointed of the second man you have anticipatively the law which Paul lays down in I Corinthians xv: 46. First the natural and *then* the *Spiritual.* First the man in the flesh and then the man from Heaven.

In verse 26 you have:

THE BEGINNING OF PRAYER.

"Then began men to call upon the name of the Lord."

The newly appointed seed is a spiritual seed. Prayer is the first evidence of it. You have the same principle revealed in the New Testament, in the case of Paul's conversion: "Behold he prayeth." (See Acts ix: 11.)

Nowhere do you find that the First Adam prayed, but of the Second Adam, it is written: "He continued all night in prayer." Luke vi: 12.

This passage may be rendered, "Then began men to call themselves by the name of the Lord." That is they owned the name, claim, and authority of the Lord upon them.

While Cain and his seed are seen turning their backs upon the Lord, the appointed seed own the Lord and His way; and thus this chapter shows us

the flesh going out from God's presence, beautifying the earth, endeavoring to make it a home without God, a world of the flesh, of the beautiful and the Godless; while God's seed are seen as pilgrims and strangers on the earth going Heavenward in close companionship and fellowship with Him.

GENESIS FIFTH.

CONTENTS.

1. The New Generation.
2. Death Bells.
3. Walking with God.
4. The Great Exception.
5. Theology in Names.

THE NEW GENERATION.

At the outset of this chapter you have the generations of Adam. Cain was his first born, but neither Cain, nor Abel, nor their posterity are mentioned. The reason for the omission is clear to spiritual apprehension. Seth has been appointed as the new seed. The generation through Cain is not to be counted at all. We get an entirely new generation; and as in this new generation men call upon the name of the Lord, or call themselves by the name of the Lord, and men only call themselves by the name of the Lord when they are regenerated, this new generation of Adam stands, typically, for Regeneration; and as in Seth and his posterity the history of God in man commences, it may be said that a good definition of Regeneration would be, "The History of God in Man."

You will notice that this new generation comes in after the blood of Abel's lamb, and as that sets forth Atonement, you have indicated the divine and actual order: Atonement, Regeneration; that is to say, death claims met, and new life communicated.

DEATH BELLS.

(Verses: 5-31.)

There is but one refrain in these verses, "And he died."

No matter how assured of life a man might seem there came sooner or later a moment when the death bell tolled, "and he died," rang over him.

Methuselah the son of Enoch seemed to defy death. Nine hundred years passed and he still lived; he passed the half century mark on the way to a thousand; he added nineteen years, only thirty-one to make the thousand; when suddenly, alas! the death bell rang, "and he died."

What a change since then. Instead of ringing at intervals of centuries, the death bells are appointed to ring at the limit of seventy years; and man was warned that if the ringing of the bells was delayed ten years it would be with the added note of sorrow and pain. (Psalms xc: 10.)

Since then the interval of the death bells has been made still narrower; now they ring, on an average, every thirty-three years.

In view of this, how startlingly true seems the word of the Apostle, "What is your life? It is even a vapour that appeareth for a little season, and then vanisheth away." James iv: 14.

How the old sentence rings anew, "Dying, thou shalt die."

WALKING WITH GOD.

(Verse 24.)

What an expression that: "Enoch walked with God."

Walking with God signifies:

1. Going in God's direction.
2. Keeping step with God.

3. Talking with God.
4. At ease in God's presence.
5. Perfect confidence in God.
6. Pleasing God. (Hebrews xi: 5.)
7. No separation from God.

THE GREAT EXCEPTION.

(Verse 24.)

"And was not." This curious phrase is explained by Hebrews xii: 5, "God took him." That is to say, he was translated, he did not die, he went alive into God's Heavens.

In later years another was so taken, Elijah.

But there is a Translation coming of which this is only a type. In I Corinthians xv: 51, it is written, "We shall not all sleep (that is, die,), but we shall all be changed in a moment, in the twinkling of an eye."

Changed and taken alive into heaven. (I Thessalonians iv: 15-17.)

A generation of Christians alive at the Coming of the Lord Jesus Christ!

Enoch taken to heaven without dying is a picture of this generation.

But Enoch is taken away before the flood-judgment falls, and thus Enoch becomes a type of that generation known as the church who shall be taken away before the Tribulation and threatened judgments fall upon the earth.

That the church will be taken away before the Tribulation is the promise of Scripture. "I will keep thee out" of that hour. (Revelation iii: 10.)

Enoch was taken away before the flood, but Noah goes through it, although in the ark. Noah is a type of the Elect Remnant in Israel who will go through the Tribulation.

The church *never* goes through the Tribulation; it is Israel and the Gentiles associated with Israel in the last times.

The teaching of Scripture is plain enough.

1. The church is kept out of it. (Revelation iii: 10.)

2. Israel is so identified with it as in contradistinction to the church, that the Tribulation itself is called, "The Day of *Jacob's Trouble*." (Jeremiah xxx: 7.)

3. God puts his seal on the Elect Remnant, or number in *Israel* as a proof that they do go through the Tribulation. (Revelation vii: 1-4.)

4. In the closing portion of Revelation seventh, a view is given of the *Gentiles* who go through this epoch with Israel.

5. The fourth and fifth chapters of the Revelation show that the *Church is in Heaven*, whither she is caught up at the sound of a voice like a trumpet at the opening of the fourth chapter, while the elect in Israel and the Gentiles are going through the Tribulation.

6. From the fifth chapter till the nineteenth of Revelation the church is not seen at all; *and this disappearance of the church corresponds exactly with the period of the Tribulation.*

7. The disappearance of the church, in the Revelation, from the scene of Tribulation is in fulfillment of the promise in Revelation iii: 10, "I will keep thee from, (out of,) the hour of temptation, (Tribulation,) which shall come upon all the world, (Roman world) to try them that dwell upon the earth."

THE THEOLOGY OF NAMES.

In this chapter we have ten men whose names taken in their moral order and according to their

meanings, give the whole story of man's ruin and redemption.

Adam—Out of the earth.
Seth—Second man.
Enos—Fallen man.
Canaan—Worker.
Mahalaleel—Splendor of God.
Jared—One who descends to rule.
Enoch—Teacher, Devoted One.
Methuselah—Offering the death.
Lamech—Victory.
Noah—Rest.

Reading these names as suggested we find that:

In Adam man is taken out of the earth; in Enos, becomes a fallen man; in Canaan, endeavors to build himself up by his own works. In Seth a Second Man is revealed; like Mahalaleel He is full of the splendor of God; in Jared, He descends to rule as King; in Enoch, walks the earth as Teacher and Devoted One; in Methuselah, offers up His death for Enos the fallen man; in Lamech, gains for Him the victory over sin and death; in Noah, as the result of that victory, takes him into the Rest of God.

MOSES.

Moses the man of God.
—Deut. xxxiii : 1.

MOSES.

The life of Moses presents a series of striking antitheses.

He was the child of a slave, and the son of a queen. He was born in a hut, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of a child. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasures of sin, and endured the hardships of virtue. He was backward in speech, and talked with God. He had the rod of a shepherd, and the power of the Infinite. He was a fugitive from Pharaoh, and an ambassador from Heaven. He was the giver of the Law, and the forerunner of Grace. He died alone on Mount Moab, and appeared with Christ in Judea. No man assisted at his funeral, yet God buried him. The fire has gone out of Mount Sinai, but the lightning is still in his Law. His lips are silent, but his voice yet speaks.

The history of such a life is well worth attention, and the principles which underlie its antitheses, the closest study.

He was born in Egypt, the most mysterious land of Antiquity.

He was born in an era when human science, and human wisdom, had made some of their mightiest advances. He was born at a time when the keenest persecution was directed against his race. Providence presided at his birth, a Providence which not

only caused him to be hidden from the hands of those who would have destroyed him, but caused him to fall into the only hands which could have safely rescued him. A Providence which took him out of the cabin of the slave, where he could never have been aught but a slave, and placed him where alone in all the wide world he could be best fitted and trained to be just the reverse of a slave, a leader and manager of men.

He had forty years in which to cultivate his human vanity, amid the splendors of mortal power. He had forty years in which to reflect upon the folly of human vanity, amid the solitudes of the desert. And he had forty years in which to walk in the wilderness with God, and know the joy of that infinite communion.

He goes back from the silence of the solitude, to the tumult of the town, and in the name of the ever-abiding Jehovah confronts Pharaoh, and demands the freedom of his people.

He takes these people, three millions in number, men, women and children, and leads them forth from the land which had been occupied by them and their ancestors four hundred years.

He conducts them into the wilderness and organizes an army of more than half a million fighting men.

Having given them freedom, he endows them with a religion, a religion which is absolutely new and original; a religion whose laws in relation to God and man touch the profoundest elements of life, both natural and spiritual.

He maintains this multitude in a savage land, without cities, without commerce, without manufactures, without agriculture, for forty years. He endures their murmurings, quenches their rebellion, meets their necessities, defeats their enemies, solid-

ifies their character, accentuates their nationality, and waits till the old generation, with their limitations of birth, previous habits and traditions are all dead, and the new generation have become entirely alienated from and grow up without obligation to the past; and then, under a new leader trained under his own hand, filled with his spirit, and moulded by his words, he sends them a compact, concrete nation, into a new land, to form an empire whose latest page in history has not yet been written; and then when his work is done, goes silently, thoughtfully and alone into the solemn stillness of the mountain heights; and there, unseen by mortal eye, unheard by mortal ken, passes out of the land of the heart-ache and the dying into the blessedness of the years of God.

The history is unique, the events have in them the echo of age on ages telling. His figure stands out strong and simple against the passing eras; and lo, there is none like unto him amid the merely natural sons of men.

In endeavoring to study more closely and more analytically his marvellous character, we are forced to consider him in the many and varied roles he filled.

He was a scholar. He was learned in all the wisdom of the Egyptians. There was a time not so far distant when that little phrase did not mean so much, but to-day when the pick and the spade of the Egyptologist are turning up the soil of the land of Mizraim, and the eye looks with wonder on temple and tomb, with all the evidences of a Science and Civilization in some respects equal to, if not superior to our own, the phrase gathers immense force; and we repeat, with added emphasis, the words of the martyr Stephen, "Moses was learned in all the wisdom of the Egyptians."

He knew the esoteric as well as the exoteric wisdom of the Egyptians. He knew all that the common people knew, and he knew what alone the priests of the temple knew. He understood cosmogony, he was learned in astronomy, he was an adept in geology, he knew medicine, he taught the circulation of the blood, and comprehended the life of the soul.

He had seen the wonders of Rubastis, knew the riddle of the Sphynx, and possessed the secret of that mighty Pyramid, that Pillar of the Lord, whose story shall yet be told to a startled world.

He was a patriot, a lover of his people, a lover of his nation.

He saw them bend their backs beneath the taskmasters' burdens, he heard the cry of the oppressed, and his soul stirred within him; and when the moment came to express his sympathy and lend his aid, he did not hesitate at any cost to himself, but struck the blow which made one slave driver less, and one freeman more.

Surrounded by the influence of forty years of magnificence, of lawless luxury, and unlimited power, with every possibility of self-pleasing at his hand, and before him the alternatives of ignominy and shame, it was a sublime patriotism, an unspeakable devotion which led him at last to exchange the mosaics of the palace for the sands of the desert, the fountains of wine for the brooks by the way, the sceptre of a king for the crook of a herdsman.

He was a great organizer of men and forces. Consider what a task it was to take a people which stood at the end of four hundred years of the most abject slavery and denationalization; to take this vast multitude amounting to millions, and so organize them that there should be unity of feeling,

unity of movement, and the sense of obedience, compatible with liberty and self-respect. There must have been something profoundly majestic and royal in the bearing as well as the life of such a man.

He was a great general. The Egyptians had been driven back by the Red Sea, but they could easily have pursued and overtaken the Israelites by another route, the short and direct route to the Promised Land; but this was just the route that Moses did not take. The course he did follow was not only through the Wilderness, but among wild and hostile tribes, men born to the back of a horse and the use of arms, jealous, fierce, and against the intruder in the land.

And yet he so led them that they became a terror to their foes, their very name a sound of alarm.

He was the founder of a religion. The primary article of this new religion was the unity of God. And when you consider that polytheism was universal, that Egypt was the hotbed, the cradle and the nursery of idolatry, his conceptions of God, and his regulations against idolatry are something more than remarkable, they are astounding. This religion commanded righteousness of life, purity of motive towards man, and devotion to God, godliness and exalted humanity. His sanitary enactments kept the nation alive, and in themselves form the alphabet of all practical morality.

He was a great Prophet. He not only saw the Future, he saw the Past. His vision of the Past is given to us in the story of Creation, and in the history of the Patriarchs. His story of Creation stands without a rival for simplicity of style, for concentration of statement, for depths of knowledge, and anticipations of Science; and as human Science freeing itself from its limitations and preju-

dices comes into possession of actual facts, each discovery serves only to confirm the truth, and establish the exactitude of his declarations.

But Moses saw the Future. He saw Christ and drew His portrait.

He saw Him as the Only Begotten of the Father, the First Born, the Pure, the Sinless, the Holy, the Sacrifice for sin, the Substitute for sinners, the Resurrection, the Life, and the Coming King; and he drew this portrait in the sacrifices and the ceremonials which he established, the Tabernacle which he built, and the priesthood that he ordained.

And he who will sit down and study his writings will understand what the Son of God meant when he said: "Moses wrote of me; if ye believe not his writings, how shall ye believe my words?"

Nay, he who studies these writings of Moses, he who examines the ordinances and the ceremonies, will find that in every lamb to slaughter led, in every garment the priesthood wore, in every board and bar, in every curtain, cord and vessel of the Tabernacle, Moses was writing of Christ the Crucified, and setting forth the Great Salvation.

Moses himself was the figure and type of Christ. Like Christ he was the son of a virgin. Like Christ his life, as a babe, was in mortal danger. Like Christ he left the court of glory.

Like Christ he was a teacher of men, a man of sorrows and acquainted with grief.

Like Christ, on account of the sin of the people, he was shut out for a season from the favor of God.

But not only is he in himself a type and figure of Christ, he is also a witness of the coming grace of Christ; for Moses is the incarnation of the Law; and Moses dying there on the Mount, Moses un-

able to enter into the Promised Land is a picture of pictures, telling us that the Law cannot take us into the kingdom of God; that this Law must be met, satisfied, and set aside in death, before the people can go over Jordan, the river of Judgment; and thus prophesies of the Coming of Him who should take the Law, make it honorable in His life, meet its demands in His death, and then by grace divine, lead the people safely through the Judgment into the Covenant Realm.

The very last act and attitude of the man, therefore, is the proclamation of a needed and coming Saviour, of a needed and coming hour of Grace.

And from beginning to end as we look at his career we must say he was great. Beside him the greatest of earth are pigmies. There is only one who stands in stature above him, He of whom he was the type, the Christ, the Lord and Master of us all.

And when you come to analyze his greatness, to lay hold of the one quality that made him all he was, you will find that it was neither his wisdom, nor learning, nor genius, but his unfaltering faith in God. By that faith he endured as seeing Him that is invisible, turned his back on the pleasures of sin for a season, on the glories of Egypt, on the advantages of time, and looking across the intervening ages, saw the Christ of God, the Judgment Seat, and the recompense of the reward. It was a faith that confronted a world, smiled at death, and laid hold on God. A faith that above all the din of time got the surge of the great waves of eternity, and beyond them, saw the shores of the infinite peace and rest.

Yes his greatness was his faith.

It brought him the hand of God to lay him down to rest in Moab's lonely vale. It brought him into

the Promised Land at last, and gave him fellowship in the glory of the Transfiguration Mount. And by and by it will bring him that great day and hour of triumph for his soul when the redeemed of all ages standing on the crystal sea shall lift up the song of Moses and the Lamb, and thus join his name in hallelujahs of interlacing praise with the name of Him whose face shone out from amid the burning bush, and whose voice spake to him on the Holy Mount. An hour of triumph indeed for him, the one time fugitive from Pharaoh's court, standing in the court of God, hearing on every breeze, from every voice in angelic choir, and from the lips of the redeemed out of every nation, people, kindred, and tongue, now the name of Jesus the Lamb of God, and anon his own name, mingling and ringing in the rhythm of the eternal antiphonal song of Moses and the Lamb.

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Reading the story of his life and catching glimpses of his coming glory, what shall we say, what can we say, but that of all the riches of heaven or of earth, of all the gifts and dowers possible to mortal man, nothing is so precious, nothing is so infinite, nothing has in it such endless recompense, both subjective and objective, as that faith which believes in, and lays hold on God.

PAUL.

Paul, a servant of Jesus Christ.
—Rom. i : 1.

PAUL.

If Moses is the central figure amid the witnesses for God in the Old Testament, Paul is the central figure amid the witnesses for Christ in the New Testament.

If the life of Moses presents a series of startling antitheses, the life of Paul is equally antithetical.

He was a Roman and lived a Jew. He was a Pharisee and preached to the Gentiles. He was born a freeman and became a slave. He was born a freeman under the most tyrannical of masters, and became a slave under the most liberal of Redeemers. He was a rigid ritualist and an enemy of ceremonies. He lived under law and taught only Grace.

He was blamelessly righteous and the chief of sinners.

He set aside the ordinances and placed himself under a vow. He would not allow Titus to be circumcised, but himself, offered a sacrifice in the Temple. He claimed citizenship with Christ and appealed to Nero. He preached peace and stirred up riots. He persecuted Christians and built churches. He was Saul the Destroyer and became Paul the Worker.

He died in Rome and lives in Heaven. His pen is silent, but his epistles still speak.

Not only is his life antithetical, but he, himself, stands in antithetical contrast to the Moses whom he supersedes.

Moses enfranchised a nation. Paul liberates a soul. Moses stamps the name of *Jew* on the world, Paul stamps the name of *Christian* on the world.

Moses reveals God as Lawgiver, Paul reveals God as Grace-giver. Moses points to the kingdom, Paul points to the church. Moses points to the land that is full of fountains and brooks of water, and highest hills, Paul points to Him who is the Fountain of *living*-waters, and to the land that is higher than the hills.

Moses talks about going into the land, Paul talks about going into the Glory. Moses has to do with that which is local and transitory, Paul has to do with that which is infinite and eternal. If he supersedes Moses, he outranks the disciples. Peter may represent the Christian in the flesh, James the Christian under the Law, John the Christian walking in love, but Paul represents the Christian as risen and seated at the Right Hand of God. Paul is the Imperial apostle. The apostle of conflict, but victory; of restless energy, but eternal hope. Paul gives us the Christianity of the head as well as the heart; intellectuality as well as spirituality; reason as well as faith, and faith both the base and apex of true reason.

To Paul is committed the doctrine of the church, from Paul come the epistles to the church. If Christ is the incarnation of the Doctrine of God, then Paul is the incarnate definition of the Doctrine of God.

Whatever may have been his physical stature, his moral elevation casts its shadow across our times, and his head and shoulders can be seen above the tallest mountains.

He was born in Tarsus, a no mean city of Cilicia. He was born under Roman sway at the hour of her apogee; at the hour when she was seeking architecture from Greece, commerce from the islands, and science from Egypt. He was born at an hour when the tramp of returning legions could

be heard coming back from the fields of conquest; and when Roman arches, telling the power of Roman prowess and Roman civilization were being erected on every square.

He spoke Greek, Latin and Hebrew, and knew the Aramaic and Syriac vernacular. He was at home in the Greek Anthology, and was versed in all the legends of the Talmud. He breathed the atmosphere of Grecian and Eastern metaphysics; came to Jerusalem; sat at the feet of Gamaliel, and drank in deep draughts of Hebrew history, Law, and Tradition, and to the predisposition of seeker after truth added the terrific conditions of religious bigot and national partizan.

He was a member of the Jewish Sanhedrin, and, therefore, once married. He sat in the Council which tried the martyr Stephen, assisted as a witness at his death, and inflamed with hatred against Christ and Christianity, went to Damascus with authority to extirpate "this heresy."

Jesus met him above the Damascus gates; he fell down, and amid the dust of repentance owned the Christ of God, and straightway, went forth to preach Him, showing to his countrymen that this Jesus is the Christ, openly alleging that the Jews had fulfilled their prophets in condemning Him.

But he saw a wider field than Judea, and heard a louder call than the voice of his own people. He saw in the night the vision of a man in Macedonia who stretched out his arms and said: "Come over and help us."

And then, *straightway*, he took the mightiest journey, and crossed the widest distance, ever accomplished by mortal man: he passed over the distance between Jewish exclusiveness and pagan liberalism. He passed out of the realm of narrow

provincialism, and entered the broad realm of a dying and needy world.

To him, Corinth appealed as well as Jerusalem, the Greek as well as the Jew. Under the phylacteries of the one and the curled locks of the other, he knew there was a human soul, needing a Saviour. His doctrine was unique. He taught that Jesus of Nazareth was the Son of God, crucified for sin, dead, buried, raised the third day, ascended to Heaven, and seated at the right hand of God; from whence He should come to establish a kingdom *in* Israel and *over* Israel, a kingdom of God as well as man.

He taught that the church is the Temple of God, the Body of Christ, his Bride; that the church is *not* the kingdom, but the *reigning* family *in* the *coming* kingdom. He taught that Christ is the *second* Adam, the Head and beginning of a new creation, and that the work of God in this age is to create a new race in the moral image of Christ, and at His Second Coming, to clothe this new race in Him with His outward image and glory.

In dealing with the world's evil, he relied wholly on the Gospel.

He did not stand on the public corners and arraign the municipal corruption of Athens, Corinth, Ephesus, or Rome. He did not organize investigating committees against moral and political iniquity. He did not take the field for clearer and more popular government. He neither acted the part of a secret detective nor a political partizan.

He saw the whole world given over to sin. He saw vice in its most tempting form; he saw it in statues, sculptured in marble, and painted on canvas. Aye, he saw it in flesh more beautiful than marble, more beautiful than rarest canvas, and exposed to common view. He heard it in siren voices, and caught it in the breath of the very flowers. He

knew that virtue was the exception and vice the rule. Lasciviousness and wantonness touched him on every side, he touched them on every side, and yet he never thought of lifting a crusade against them.

Whether it was corruption in office, the squandering of the people's money, or the shameless, open sin in temples of Venus, he did one thing, and one thing only: he preached the Gospel of Christ, declared that it was the power of God unto salvation, and by it ploughed the furrow of truth so deep that the temples of sin fell into them, were buried, and forgotten.

He dealt in wisdom with the church at large. He never placed it under law, but always under love; he unfolded truth, wrote letters that touched every secret wrong, gave place to the Spirit of God in every assembly, and allowed that assembly, in the Spirit, to work order out of chaos, harmony out of discord.

The ministry which he had begun with such "straightwayness," he continued till his voice had been heard in Antioch, in Athens, in Ephesus, in Corinth, in Macedonia, along the Adriatic coast, in Spain, and in Imperial Rome.

He climbed mountains, threaded valleys, crossed rivers, passed through towns and villages, hamlets and deserts, and sailed the seas till he had placed to his credit thousands of miles as a traveller, and thousands of lives as a winner of souls.

And in fulfilling this ministry he passed continually through the gateway of suffering.

He was put in prison at Philippi, stoned out of Thessalonica and Berea, arrested in Ephesus, left for dead in Galatia, nearly torn to pieces in Jerusalem, shut up in a dungeon at Cæsarea, shipwrecked on the Mediterranean, tied to a soldier's arm at Rome, sealed up in the Mamertine prison,

and at last, according to tradition, beheaded on the Appian Way.

To read the story of his ministry, is to read the story of persecution, affliction, misrepresentation, and lack of appreciation.

Let me repeat what he says in one of his letters:

"We are fools for Christ's sake; we are despised; we hunger and thirst, and have no certain dwelling place; we work with our own hands; we are reviled; we are persecuted; we are defamed; we are made the filth of the world, the offscouring of all things."

Listen to what he says in another letter:

"Of the Jews, five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day have I been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils of mine own countrymen; in perils by the heathen, in perils in the city, in perils in the wilderness; in weariness and painfulness; in watchings often; in hunger and in thirst; in fastings often; in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Of all the sufferings which he endured, the keenest, the bitterest, were from those who professed to be Christians.

The first church at Jerusalem looked on him with jealousy and suspicion, discounted his doctrine, minimized the value of his labors, and sought to compromise him before the Elders of the people. But his keenest sufferings from Christians were produced by those whom he had blessed. They criticized him and found fault with him.

To be sure, like the Galatians at first, they could not do enough for him, could not exalt his praises high enough, were willing to take out their own eyes and give them to him.

But the moment he commenced to probe them with the truth they resented it, and referring to it, he says: "The more I love you the less I be loved." They stabbed him with that weapon with which pastors in our day are stabbed, "They say."

They used this keen and cowardly instrument against him in every direction, against his private life, his eccentricities, his social life, or his lack of it, and his doctrinal concepts, until at times his heart was almost broken; almost broken with the heartless thoughtlessness of those who called themselves the Disciples of Christ.

No preacher ever had greater professions of friendship made to him, and no preacher, perhaps, was ever more thoroughly betrayed by men, until at the last he wrote: "All men forsook me."

It is easy to meet the assaults of infidelity, to overcome the errors of unbelief, and by the grace of God resist the wiles of the devil, but the preacher who can come into contact with the fault-finding and rasping judgments, the merciless misunderstanding and unreasonable demands of those who profess to be the sons of God, and still keep his faith, still continue to minister, and seek to help unselfishly, reveals the existence of a faith and Christly manhood, superbly great.

And Paul did all this, and when he stood on the threshold of eternity, cried so all heaven and earth might hear: "I have fought the fight, I have kept the faith."

In analyzing his history we are led to consider the roles he filled.

Like Moses he was a great patriot. He was a Jew, an Israelite, a Hebrew of the Hebrews, a Pharisee of the Pharisees.

He never set aside his national or ancestral pride; and he was so devoted to that nation and to that

people that not only did he claim that the Jew had the first right to the Gospel, but declared his own willingness to be accursed from Christ for their sakes in order that they might be saved.

He was the greatest of missionaries.

Without aid from societies, without support of wealth, without modern means of communication, without railroads, or steamboats, without telegraphs to send his messages, with no reporters to serve up his sermons, or make them known to the general public, and advertise him as the greatest and most wonderful of preachers, he travelled thousands of miles, addressed multitudes among all nations, peoples, kindreds and tongues, and made the name of Christ known from the pillars of Hercules to the waters of Damascus, from the hills of Rome to the deserts of Arabia.

He was a great preacher.

He stirred the council at Jerusalem, swayed the multitude on the steps of Antonia, held in silence the audience in the Acropolis, moved the mixed multitudes at Corinth, and was as earnest with the little company of Lydia's household, and the startled jailer at Philippi as when he wept over the crowds in Ephesus.

He was a great builder of churches.

He filled the cities and dotted the plains with them.

Wherever he came he led men and women to Christ, and then organized them into worshiping and working assemblies.

He was a great theologian.

He dealt with the high themes of God and Satan, Sin and Holiness, Life and Death, Time and Eternity.

His Epistle to the Romans is a masterpiece of legal reasoning and divine defining.

His Epistle to the Ephesians is a series of faultless deductions, spiritual revelations, and heavenly exaltations.

All his theology is Christo-centric, and every phrase is a volume of infinite suggestions.

He was a tireless worker.

No sooner had he finished one journey than he began another.

He was a great pastor.

He sought out the weak, he yearned after the erring, he restored the fallen, he encouraged the downcast, and gave his time to all who claimed it, not only of one church, but of all, not only of a province, but of a world.

He was a great hero.

He did not hesitate to face the anger, the mockery and the menace of a whole nation, and that his own, in behalf of the truth.

He did not hesitate to stand up against the whole church and rebuke its Chiefest Apostle.

And on that dark and terrible night when the wild winds broke from the black clouds and the blacker sea became white with the rage of the storm, and the ship moaned and careened, and broke, plank by plank, and sailors and soldiers shivered with fear, and cried with terror, he stood forth calm and unmoved, and in a voice which rang across the sea, and has rung across the ages to us, cried: "Sirs, I believe it shall be *even as it was told* me."

But in analyzing his character more profoundly, we must examine the elements of forces which moved him, not only as a man, but as a Christian worker. And they are easily found, and give the secret of his mighty continuance and unparalleled success.

He believed that the souls of men were in danger.

And so terrible was this danger to him that he was willing, if needs be, to act the part of another Christ, and like Him become a curse for men. He believed that Christ alone could save them, and to preach any other Gospel, in his eyes, was soul-murder; and he rang anathema upon all such preachers.

He believed that Christ had so completely bought him with His precious blood that he had no longer any personal rights in himself; and therefore without hesitation called himself the SLAVE OF JESUS CHRIST.

He believed that Christ loved even him, Paul; that on the cross Christ saw Paul and died for Paul; that from heaven He saw Paul, and wielded His Providences for Paul.

And this contemplation of Christ's love for him constrained him until he cried: "The love of Christ constraineth me."

He believed that Christ was a real and living person, and he made that personal and actual Christ the objective of his life. He said: "For me to live is Christ."

The Christ who is real and personal, the man who is living in yonder glory is the magnet, he says: "which draws me on; to Him, for Him I live, my life is for Him, He only is my life."

And he believed that his personal and living Christ was coming back to this world, and he lived each day in the hope of that coming. He lived as though he might meet Him at any moment in the bend of the road, any instant hear His voice, or feel the touch of His loving hand.

One word alone can give the secret of his Christian life and that word is "CONSECRATION;" an absolute surrender of all he had, and was, to Christ.

One watchword alone was in his life, that might-

iest praise which a human lip can utter and a human heart can feel, FOR CHRIST'S SAKE.

For Christ's sake he broke with Tradition, for Christ's sake he became an outcast from his nation, for Christ's sake he lived yonder in Corinth, and ate black bread, and was naked, and cold and hungry.

When foes assailed him; when friends betrayed him; when his heart broke because of human meanness; when the night grew dark and he was alone and the clammy ooze of the deep dungeon was about him, there was one magic whispered watchword which stirred through his soul and held him, and that magic watchword was FOR CHRIST'S SAKE.

Nor can any man say that this surrender was fanatic and futile.

Fanatic and futile!

Let the millions, yea, the millions who have found their way to God through some word of his refute the charge.

Let the multitude to-day who read his words, and follow his testimonies, and seek to follow out the problem of the divine life in the soul through some brave suggestion of his, refute the charge.

And the day is coming when this consecration, this devotion, this self-immolation, shall find its full reward.

Some bits and glimpses of it came to him when he was caught up into the third heaven and heard unspeakable words, and caught visions which forever made him blind to the attractions of earth. He has been getting some installments of that coveted "with Christ" in which he has been resting these eighteen hundred years. And he will find it to the full in that hour when he shall come with Christ and all the world shall see that the SLAVE OF EARTH has become the KING OF HEAVEN.

But the reward that will most fill his soul will be to see the multitudes who have been brought to Christ directly and indirectly through his labors; to him it will be a joy of joys to greet those to whom he preached, and over whom he watched with fatherly love and care; to hear their happy voices amid the intoning of the angelic choirs, and know that he has been the instrument of their delight. For he himself has said: "What is my crown and joy and rejoicing, are not even ye in the Presence of our Lord Jesus Christ AT HIS COMING."

But above and beyond all that, his reward of rewards will be to see the joy that shall fill the heart of God's own Christ as He gathers His blood-bought jewels about Him; joy for Paul to know that he has been the mighty means through grace to fill his Master's life and make Him glad; to him this shall be the kingly crown, the recompense and compensation for all the sorrows by the way.

And from that far hour of splendor he cries down to us to-day with a voice of inspiration for our lives: "FOR ME TO LIVE IS CHRIST."

This was the secret of his life then; this was his peace here; this is his "far-better" now, and shall be his GLORY SURE TO COME.

THE DELICATE SEAL.

Ye were sealed with that
Holy Spirit of Promise.
—Eph. i : 13.

THE DELICATE SEAL AND THE DAY OF REDEMPTION.

In Ephesians iv, 30, it is written: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Three things are to be observed here:

1. A day of redemption is coming to all those who are Christians.

2. We who are Christians are sealed unto the day of redemption.

3. We are exhorted as Christians not to grieve the Holy Spirit whereby we are sealed unto the day of redemption.

The word "redemption" signifies deliverance, and the root idea is a deliverance brought about by purchase, a ransom paid.

Redemption is threefold: *For* us, *in* us, *upon* us.

For us by the blood of the cross. The blood was a ransom paid to justice, and by what we have been redeemed, delivered from judgment and death.

Redemption is *in* us by regeneration. We who have believed have been regenerated: that is to say, a new nature has been given us,—the nature of Christ: and this nature delivers us from the power of sin.

Then we have redemption *upon* us. Redemption upon us is upon our bodies. Our bodies are to be redeemed by resurrection and transfiguration. They are to be redeemed from the bondage of death and corruption. They will be made immortal, and like unto the body of the Son of God.

This is the redemption spoken of in the text.

There is a definite day or period set for that redemption. It will take place at the Coming of our Lord Jesus Christ. It will be a supreme moment.

The description of it is given by the Apostle in his First Epistle to the Thessalonians, fourth chapter, fifteenth, sixteenth and seventeenth verses.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the Coming of the Lord, shall not prevent (or go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The figure is a military one. An army has been marching all day, and as the day wanes and the night draws on, the marching column halts, and enters into bivouac. In a brief period those living hosts are lying stretched amid the dust of earth, wrapped in deepest slumber. Once moving, throbbing, alert with all the forces of life; now motionless, inert, no longer a part of the activities around, or beyond them. About the hour of the morning star the commanding general comes forward and speaks to one of his officers, and orders the advance of the sleeping army. The officer speaks to the trumpeter and bids him sound the reveille. In a moment is heard the wailing notes of the trumpet. Instantly the army is awake and risen. Men take their places in company, regiment, brigade, and division. Another trumpet sounds and those who have been standing on the picket line on guard come in and join the main body. And then begins the march before the commanding general.

This is the figure, and herein is the truth. There

is an army in our midst at bivouac, a great army at sleep upon their arms; they toiled and marched through a long and weary day, and then at the end of that day of toil and marching lay down to sleep, and are sleeping now, sleeping in the dust of earth. It is a sleep from which, as it is said, "none ever wake to weep."

Go and look at this bivouac, this army of sleeping soldiers—you will find them all about you, in the silent cemeteries (sleeping-places) *keeping the bivouac of the dead.*

They are sleeping there; they are resting there in the dust of old mother earth at last. Through the long, long day of the life they bore, some of them, heavy and grievous burdens, and were foot-sore and weary through many a mile of their toil-some march. Not infrequently the stain of tears was upon their faces, and some of them bore marks of wounds received by the way. But the longest day and the most painful march must end at last. So was it with them: The sun went down, the shadows began to fall, and a voice, they heard, cried "Halt"; they obeyed, they laid them down to sleep. They are sleeping now.

Prophets, priests, apostles, a long and shining muster roll that gleams upon the page of history, and is all-sufficient to fill our hearts with memories, and evoke days that are past and gone—father, mother, loved ones of our home, sleeping to-day.

They are asleep in Jesus.

They believed in Him, they confessed His name, and when the hour of halting in the midst of life's busy ways came to them, they smiled, bade us good-bye, and lay down to rest in that name they wore, in Him whom they had believed.

And He has not forgotten them; some day as the Commanding General He will come and gaze upon

this bivouac of the dead who died in Him. It will be about the time of the morning star.

He will call to the Archangel and give the word for the army to awake, arise, and march. The Archangel will speak to God's trumpeter. He will stand forth and blow a blast, and lo, the sleepers in the dust of earth will awake, and arise, each in his own company and division—Patriarchs, Prophets, Priests, the Faithful in Israel, and the Church of the Living God.

Another trumpet will sound, and they, the living who are on guard, those who have been doing picket duty on the outposts of life—for "some must watch while others sleep, thus runs the world away" —will go forth to join the rising ranks who are advancing upward to meet their descending Lord; and with shining faces and smiles of recognition to one another will march in the grand review before the Living Christ.

It will be the day of redemption, the day of the redemption of our bodies, their deliverance from death and corruption. And this day of redemption is coming sooner than we dream, at an hour when we think not.

Just as Israel stood on the margin of the Jordan waiting for the trump to sound that they might go over and take possession of the Promised Land, so there is nothing between us and this Promised Land of immortality and likeness unto His image and glory, but the sudden sound of a trump at His second and imminent coming. This then, is my first point; a day of redemption is coming to those of us who are Christians.

I note in the second place that we who are Christians have been sealed unto that day of redemption. The word "seal" means stamped, branded, marked, warranted, guaranteed. A seal, a stamp, a mark,

has been put on us; and that mark warrants us, guarantees us unto the day of redemption. That is to say, the seal or mark is a pledge that our bodies dead or living shall be delivered from mortality and made immortal.

A seal may be the witness, the pledge, the guaranty, of purchase, ownership, and destination. I once saw a splendid vase nearly covered with outer coverings. A great seal was on it, and an inscription which said that this vase had been purchased by a prince, an Oriental prince, was his, and was to be delivered to him in his palace, in his capital city. Now we as Christians, bear a stamp, a mark, a seal, and an inscription which declares that we, too, have been purchased by a Prince, an Oriental Prince, even our God and Saviour, Jesus Christ.

This seal is the pledge of that solemn purchase, the witness that we are His, and the guaranty that we shall be transported to His capital city in heaven, into His palace, into the throne room, and there shine as the vessels of glory. This seal is the declaration that we shall be transported there on that great and wonderful day called "the day of redemption." Like the prince's vase we are still surrounded, wrapped about with the outer covering of mortality, but in that Great Day the covering will be taken off, and we shall shine in all the beauty of His immortality. And we bear in our bodies the stamp, the mark, the seal, of that glorious hour.

This seal is indeed the most marvelous of seals. Some seals are made of clay, some of wax, some of lead, or iron, or brass, some of silver, and of gold.

But this seal is beyond all this. This seal is a person. Yes, a real, a living person dwelling in us. That person is none other than the Holy Spirit, the Third Person of the Most Blessed Trinity.

He is in us *the moment we believe*. He is both the sealer and the seal. His very presence in us marks us, stamps us, puts a seal upon us, sets us apart, makes us different from all other beings in the universe.

He is in us a seal, a manifold witness and guaranty. The witness and guaranty that Christ died for us, that we are His by right of purchase, that we are accepted in Him, and by Him, that we are one in spirit with Him. All this He is, but He is besides, the witness and the guaranty definitely of the redemption of our bodies, either by resurrection or by transfiguration.

He is so because He is Himself the essential power of resurrection. By and through Him Jesus Christ was raised from the dead. Hence, if He is in us, He is in us as the power by which our bodies are to be raised or changed, as it is written: "He shall quicken your mortal bodies by His spirit that dwelleth in you."

Here then is the immense fact: As Christians we carry in us the power that can raise our bodies from the dead; just as the seed carries in itself the power that will enable it to burst forth into bloom and beauty.

Here is the answer to every Nicodemus' question, "How can these things be?"—"How are the dead raised up, and with what body do they come?" We lay our hands upon our breasts and say: "*By the spirit who dwelleth in us.*"

And is not this enough? Cannot He who paints the morning and the evening sky, cannot He, the Eternal Spirit of the Living God, cannot He raise the dead?

All men admit that resurrection is simply a question of God's power. Well, if God by His Holy Spirit is dwelling in us that suffices. Behold then

the comfort and the consolation of the indwelling of the Spirit.

He is in us the advance agent of the resurrection and the transfiguration, the guaranty and pledge of the great day of redemption, and glory.

Think of it, Christian, you carry about in you the seal and mark of that coming Mightiest of Days.

This leads me to note, third and finally, that, as Christians who have thus been so solemnly sealed to that Day of Days, we ought not to grieve this Holy Spirit who dwelling within, has sealed us.

The word "grieve" means to distress, to worry, to trouble. Do you think you can take in the full meaning of the idea that the Holy Ghost can be worried, distressed, and troubled, and that, too, by us? But it is true. The Holy Spirit in us is the most sensitive thing in the universe of God. Not a sensitive plant, not the hair-spring of a watch, is so delicate, so sensitive, as He.

It is true, He is Himself Power, and Power in the concrete, the Essential Power of the universe, the Power that gilds the sun, paints the lily, shatters the mountain; the Power that produces in us the Son of God, Christ in us the hope of glory, the Power that shall raise the dead and change the living, and carry us up bodily as on eagles' wings to the very throne of God. And yet, with all this, He is in us more tender, more delicate than a breath of the evening breeze. He is in us *love divine,* and He will do nothing to force us. And just because of this tenderness and love we may most easily grieve, worry and distress Him.

We may do all this by the places into which we go. There are places into which you could not take your wife without bringing a blush to her cheek and distressing her greatly. There are places into

which you cannot take the Holy Ghost without bringing a blush to His cheek and distressing Him. You cannot take Him to the wine-glass, the dance, or the card table without making Him blush, distressing and grieving Him sorely.

We can grieve Him by our deeds, by our actions in business, and pleasure. We can grieve Him by the company we keep, by the conversation in which we engage, by its lightness and frivolity, by its utter lack of salt. We can grieve Him by our thoughts, by their unkindness, their injustice, their bitterness, their impurity.

Oh, by a thought we may grieve this Blessed Spirit in us. We may grieve Him by our relation to the house of God, by our attitude within it, or by absenting ourselves from it. We may grieve Him by withholding testimony and restraining prayer, and by keeping back our gifts, whether of time, talent, or substance.

And this grieving and distressing may go on till the Spirit will no longer manifest Himself, not only so that the world will not know that He is in us, but so that we ourselves may no longer know it.

He will not leave us, oh, no: He is here, in us, *to see us through to the end.* He will be with us in the hour of death in order that death may not possess our souls, and that between death and resurrection we may be surely with the Lord. He will be with us in the great Day of Redemption that we may not miss its mighty roll-call of the blood-purchased saints, but He will no longer manifest Himself to us here in our daily life.

Like a friend who is grieved He will no longer force Himself on our attention. He will be silent and inactive in us.

The Holy Spirit silent and inactive in a son of God! And who can tell the loss that all this may mean?

We lose Him as Comforter and Consolation, as Power, as Communion with God, as the very essence of the Christian life.

Grieve not the Holy Spirit. Nay, let us own Him, submit to Him, make Him the Regent in our lives, the Ruler and the Power. Own Him and make Him happy.

And, oh, my soul, when the Holy Ghost in thee is glad and happy, when thou dost deal tenderly and delicately with Him, then thou shalt be free and happy and glad also.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

MEET FOR THE MASTER'S USE.

Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

—*2. Kings. 4 : 3.*

MEET FOR THE MASTER'S USE.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use." II Timothy 2:21.

We have to consider here:

1. The relation which Christ sustains to the believer. He is the master. That word "master" is our English word "despot." He is the believer's despot. Whatever else He may be, back of all other things He is the believer's despot. His wish is law, His will is supreme, His authority incontestable; in short, His authority over a believer is the authority of a master over a slave. He has right unlimited to his body, his soul, his spirit, his time, his talent, his substance.

He occupies this position as Creator.

Consider Him as a man if you will, see all His humanity as you may, He who with a word smoothed the billows of Gennesaret, with a word brought the dead to life, and with a look turned water into wine, by that same word framed the heavens of old, by that look flashed light through yonder sun, and by that power unspeakable created man.

He occupies this position as Redeemer.

Call the cross by what name you please, define His death after what fashion you desire, He who hung upon that cross, whom death could not touch till He bowed His head and bade it come, and who with the voice of authority and power commanded His Spirit to go, died under contract of His own will, died under contract of His own power, and made each drop of His blood the current coin of a measureless purchase; so that the earth, the cattle

on the hills, and the souls of men are His, His by the right of merchandise transferred.

He occupies this position as Regenerator.

No stone was ever more voiceless of praise to God, no body embalmed in spice and shut within the portals of the tomb, was ever more dead in relationship to God, than each believer, before Jesus Christ the glorified touched him with His power; and if to-day the believer can say, even with feeblest voice, "I believe, help thou mine unbelief," his voice of praise, his life of the Spirit, all date from that moment of contact with the Son of God. By the law of life and union then he is His; and this Master has the same authority and dominion over him that the vine has over the branches, that the tree has over its fruit.

In whatever direction you may analyze it, the relationship of Christ to the believer is the relationship of uncompromising absolutism. He is the Lord, He is the Tyrant, He is the Despot, He is the Master.

Consider in the second place:

2. The relationship which the believer ought to sustain to Christ.

He ought to sustain the relation of usefulness to the Master.

"Meet for the Master's use."

That word "use" signifies profit, advantage. He ought to be of profit, he ought to be of advantage to the Master.

Advantage, profit, use to Him?

And why to Him?

Consider Him purely as a man. Did He not as a man seem to have all resources in Himself? When He came to a wide sea did He use a bridge or a boat? When He wanted bread was it necessary to build bakeries, or to make fire in ovens to turn out loaves for five thousand hungry men? He who

could tell men's thoughts had no need of telephones nor printing presses, nor bureaus of private information. He who could ascend to the gates of Glory as easily as you can mount your own stairway, and who sat down on the throne of God with the same ease and fitness with which you would enter your home and sit down in the fellowship of your family, can surely have no needs that any mortal being may supply, even though that mortal were the most devoted of believers.

Of what possible use then can these men and women of the earthly life be to Him, even though they call themselves Christians and follow in His steps? Can they add to His righteousness, can they add to His power, will their failure in any direction affect Him in any of these things? Consider these Christians: perplexed, troubled, tempted, doubting, despairing, dying, they fill the earth every day with their lamentations and weaknesses. Of what possible use can these be to Him except to develop more intensely His pity; what effect can they have upon Him except to deepen His conviction of their helplessness?

Come with me yonder into that old cathedral pile. The foundation stone was sunken in a far forgotten century. The dust upon its floor is the dust of the buried kings and queens beneath it. The very atmosphere is full of the lingering breath of priest and poet, warrior and statesman of the long ago; old days and old times with high deeds and plaintive cryings, with tears of penitents and pomp of ritual have trodden through these foot-worn aisles. Yonder from that western window the light of a dying day streams through the transfigured faces of the painted saints, burns crimson and gold through their illuminated garments, and falls in slanting lines upon the dust-covered organ, flings its gleams

into the deep recesses behind the reedy trumpets, and mingles its amber with the dark yellow of the untouched keys. But all is silent in that instrument once consecrated to noblest harmonies.

Two men enter.

They have journeyed together for a day along the white winding roads of the vine-clad country. One is strong, vigorous, full of the joy and brutality of unbroken life. The other is neither young nor old, neither strong nor weak, not a phantom it is true, yet as soft and noiseless as the waning light about him; to his companion, nevertheless, he is but a dim and shadowy figure, a man of years and growing weakness. They have been companions since the morning, and the stronger of the two has looked with a feeling of pity half akin to contempt on the other. No sooner are they across the threshold of the building than the shadowy traveler passes straight up the time-worn aisle, and without a moment's hesitation sits him down before the ancient key-board, He touches it. There is a low, sweet murmur, like a shiver of anticipated harmony. The notes mingle, multiply, expand. The tone rises, the deeper notes swell underneath as if to bear it up, and as it rises and accentuates itself into ten thousand shades of expression, each more exquisite than the other, all the vocabulary of sound seems to utter itself in rhythm and cry out encouragement to every hesitating harmony; the profounder billows of the organ hear the invitation and roll wave on wave of answering sound beneath. as when the sea breaks on a rock-bound shore and every rock multiplies the thunderous swell. On sweeps the refrain till the listener feels his heart torn out of him. The tears are on his face, joy and anguish commingled are in his soul. The sunlight seems to turn to deeper gold on the faces of the painted saints, every atom

of dust rises and gathers into a cloud of glory, while arch, transept and nave, seem to float in a flood of light, of song, and of infinite gladness.

The organ had waited through the ages for its master; the master had waited for his organ.

Oh, this strange human soul, was there ever an organ like it? Did organ, century built, ever have such stops, such chords, such keys: laughter and tears, hope and despair, joy and sorrow?

And none could play it; and the day was dying, the day of time. But in the fading light God's Son bent down from Heaven and touched it. There at Pentecost, there at Damascus, there at Patmos, and on through the ages has continued to touch it till He has evoked from this human soul the wondrous notes of faith, of hope, of love and all glad things divine; by these human lives has so poured forth the pent up floods, the unspeakable dialects and accents of divine harmony, that earth has looked on and listened in amaze. Man was built for Christ and needs Him. Christ was built for man and needs him, needs him as the means by which to utter Himself in life's noblest harmonies.

But now I would have you contemplate another scene.

It is under a hot Eastern sky. In the narrow streets of the city men are dying of thirst. In the madness of that thirst they see the shining of the dew-drops on far-away stretches of meadow land. They hear the gurgle of mountain streams, the plash of falling fountains, and the rush of rivers between their full fed banks. The vision and the sounds mock them as they die.

But behold again.

Down the long street one of gentle mien and steady step moves on, and following him scores of willing ones bearing aloft upon their turbaned heads

simple earthen jars. These jars are filled with water from the mountain heights where streams break forth in freshness. As the bearers of these jars follow the master, in obedience to his commands they cry, "Water of life, water of life, who will have it?" And now they press the earthen jars to the lips of the dying thirsty ones, and these drink and live, and are glad.

Only earthen vessels filled with sparkling waters for dying thirsty ones.

But everywhere it is true that men are dying of thirst. You may find them on the mountain, by the sea shore, in the town, in the palace, in the hovel, thirsty, unsatisfied, unhappy, heavy hearted, soul burdened, mad with dreams and hopes deferred that make the heart sick.

The Master would take the earthen vessels whom He calls His disciples, fill them with the water of life, send them to the dying, and in His name bid them give the thirsty ones to drink. Yes, through these vessels, weak and frail, He would communicate Himself. By their tears and sympathies, by all their common humanity, He would touch a dying world and bless it everywhere.

Once more an illustration.

In the olden time a worker in gold consecrated his days to the chasing and beautifying of a golden vase. He gave his days and years to the work. On this vase in rare and wondrous letters was written deep the name of God; around that name were woven all fair fruits and flowers and gentle forms of life, until it became a wonder in the land. Still he wrought, wrought patiently till the name of God seemed to be the one strange expanded thing beneath foliage, fruit and flowers.

One day they found him dead beside his work. Then was the truth revealed; he had wrought it for the king. The king ordered the body buried with

great and splendid rites, but commanded his heart to be preserved and placed in the vessel fashioned with his life, that henceforth that golden vessel bearing in beauty the name of God, might also bear the heart that had loved and wrought it.

Is it too much to say that the Christian is that golden vessel? That the name of God has been written deeply in him? That out of that name unfold the fruit, the flowers, the beauty, and the potentiality of a life of sonship with God? Is it too much to say that the Master has wrought this Christian vessel, that it has cost Him everything: Incarnation, earthly sorrow, and yonder cross?

Do you wonder that the King Eternal has commanded that each golden vessel shall evermore bear the heart of Him who through life unto death wrought this name upon it? Oh, apart from all symbol, or figure, or fancy, is it hard to see that the Master can use those who call His Father's name upon them? Is it hard to see how He can speak through their lips, weep through their tears, bless by their hands, and with their feet walk the way that leadeth to homes of pain and woe? Is it hard to see that here is the highest, mightiest, and noblest end of a Christian life: to be used of the Master, to be of profit to Him, to be to His advantage, to bear Him forth in heart beat, to pour Him forth in life tide, to translate Him in all noblest harmonies?

This then is the relation which the believer should sustain to the Master.

Note finally:

3. The condition upon which the believer may sustain this relationship.

The condition is very simple but strong. He must be "meet." That is worthy, fit, prepared.

Many Christians are not used of the Master. They know it themselves with sad hearts. They are

Christians. They believe the Word, they know that Jesus loves them, they pray and testify in His name, but they know, and others know that they are not used by Him. The Master has not found them fit for use.

And what is that fitness? No fitness, no preparedness were required to receive the divine name and holy life. What then is the fitness, or the preparation demanded here?

I answer:

First of all if he would be used, the Christian must take *the vessel's place.* And what is that? Is it the place of an activity and energy of its own? I answer no, it is the place of quietness and nothingness, the place of submission to the Master's hand so that He may lift it, put it here and there, high or low, as it may suit Him.

Oh, the hard, bitter battle! What piteous lessons to be learned! How again and again have many tried to serve the Master by some native power within and not by His hand without, and have learned at last, through anguish and keenest mortification of human pride, that the power was in the Master's hand and not in the vessel's merit at all.

But more, the vessel must be empty.

Behold, the Master comes to pour into His purchased vessel the ointment of His name. But the vessel is full, the Master turns away and the Christian is left to wonder why he is not used, why the Master does not make him the fragrant bearer of His name. Can you pour into that which is already full? Nay. And this Christian is full, full of cares, full of self's pleasing, self's plans and ways. There is no room in this Christian vessel. Christ is ready, but He cannot pour within; He cannot pour within because the Christian is not ready to receive; he is not fit for the Master's use.

But this is not all. *The vessel must be sanctified.* Sanctified signifies to set apart, and necessarily in relation to divine things, set apart and devoted to the divine use. The Christian has been set apart and devoted to the use of God by the purchase and the cleansing of the Master's blood, but he must also purge himself, separate himself from all things unclean, from all things that claim his use apart from the Master's use, and from every vessel as well as thing of dishonor.

Why should we hide it, or deny it, or fight it? There it is. The Cross, the Red Blood, Regeneration. That is what all these mean. They mean that we are called to live a life separate from the worldly throng, from its dusty ways and tracks of sin. You must separate yourself, if you want the Master to use you, from persons, places, and things, that in the slightest degree shut Him out, weaken the touch of His hand upon you, or loosen your grasp in His; anything that hinders you even for a moment in being used of Him.

Devoted to Christ. That is the fitness. That is the preparation. Not being learned in all things, not having genius, or wealth, or power. Oh no, strange, wonderful, paradox of paradoxes, your fitness, your preparedness for every good work in the Master's name is just giving yourself up to Him and saying:

"Lord, behold me as I am. Just as I am, I place myself in Thy hand to use."

That is all. Empty and in His hand.

Repeat that, I pray you, far and wide, as the *sine qua non* of Christian life, as the secret of meetness for the Master's use.

"*Empty and in His hand.*"

Is He using you?

No,

You can answer why.

The answer is: "I am filled with something beside Christ."

Are you satisfied? Can you be content? Do you not want Him to use you, to pour sweet music through you, through you to quench the thirsty lip and inward fire, through you to flash forth in beauty and in fragrant fruitage the glory of the Father's name?

Will you let Him use you? Will you sing in your soul to-day in glad and happy strain:

"Sanctified and meet for the Master's use."

And shall the upper gladness let fall its rhythmic welcome, and echo back:

"Behold, a vessel sanctified and meet for the Master's use."